

**POPERY DRUNK WITH THE BLOOD OF THE SAINTS
PERSECUTIONS OF POPERY TO THE REVOCATION OF THE EDICT OF NANTES,
A. D. 1685.**

BY JOHN DOWLING

[The following is from *The History of Romanism* by John Dowling, New York: 1853]

Way of Life Literature electronic edition, May 2003

[*Note from the publisher.* This valuable out-of-print book was carefully scanned and formatted for electronic publication by Way of Life Literature. For a catalog of other books, both current and old, in print and electronic format, contact us at P.O. Box 610368, Port Huron, MI 48061-0368. , 866-295-4143 (toll free), fbns@wayoflife.org (e-mail), <http://www.wayoflife.org/> (web site).]



The Burning of Protestants by Catholic Authorities

CONTENTS

Introduction

CHAPTER I. -- PERSECUTION PROVED FROM DECREES OF GENERAL COUNCILS AND WRITINGS OF CELEBRATED DIVINES TO BE AN ESSENTIAL DOCTRINE OF POPERY

CHAPTER II. -- SUFFERINGS OF THE ENGLISH PROTESTANTS UNDER BLOODY QUEEN MARY.—THE BURNING OF LATIMER, RIDLEY, CRANMER, &C.

CHAPTER III. -- THE INQUISITION.—SEIZURE OF THE VICTIMS.—MODES OF TORTURE, AND CELEBRATION OF THE AUTO DA FE.

CHAPTER IV. -- INHUMAN PERSECUTIONS OF THE WALDENSES

CHAPTER V. -- PERSECUTIONS IN FRANCE.—MASSACRE OF ST. BARTHOLOMEW, AND REVOCATION OF THE EDICT OF NANTES.

CHAPTER I.

PERSECUTION PROVED FROM DECREES OF GENERAL COUNCILS AND WRITINGS OF CELEBRATED DIVINES TO BE AN ESSENTIAL DOCTRINE OF POPERY

1.—According to the Scriptural marks of the predicted Romish Apostasy, the Babylonish Harlot of the Apocalypse, is the following:— "And I saw the woman **DRUNKEN WITH THE BLOOD OF THE SAINTS**, and **WITH THE BLOOD OF THE MARTYRS OF JESUS** (Rev. 17:6). The whole history of Popery is a commentary upon the truthfulness of this description. That history is written in lines of blood. Compared with the butcheries of holy men and women by the papal anti Christ, the persecutions of the pagan emperors of the first three centuries sink into comparative insignificance. For not a tithe of the blood of martyrs was shed by Paganism, that has been poured forth by Popery and the persecutors of pagan Rome never dreamed of the thousand ingenious contrivances of torture. which, the malignity of popish inquisitors succeeded in inventing, when in the language of Pollock, they

"sat and planned
Deliberately, and with most musing pains,
How, to extremest thrill of agony,
The flesh, and blood, and souls of holy men,
Her victims might be wrought."

From the birth of Popery in 600, to the present time, it is estimated by careful and credible historians, that more than **FIFTY MILLIONS** of the human family,* have been slaughtered for the crime of heresy by popish persecutors, an average of more than *forty thousand religious murders* for every year of the existence of Popery. Of course the average number of victims yearly, was vastly greater, during those gloomy ages when Popery was in her glory and reigned Despot of the World; and it has been much less since the power of the popes has diminished to tyrannize over the nations, and to compel the princes of the earth, by the terrors of excommunication. interdiction, and deposition, to butcher their heretical subjects.

[* "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the Gospel, and opposing the corruptions of the Church of Rome. A **MILLION** of poor Waldenses perished in France; **NINE HUNDRED THOUSAND** orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands, **THIRTY-SIX THOUSAND** by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, **ONE HUNDRED AND FIFTY THOUSAND** within thirty years. These are a few specimens, and but a few, of those which history has recorded; but the total amount will never be known till the earth shall disclose her blood, and no more cover her slain" (Scott's Church History).]

The reader of the foregoing pages need not again be told, that the right to persecute heretics, and to put them to death for the sake of their opinions, has been claimed and exercised for centuries by the Romish church. "The duty of putting heretics to death," says Professor Gaussen, of Geneva, "is among the infallible and irrevocable decrees of its general councils, like those of the

Mass and Purgatory; and when Luther dared to say, 'that it was against the will of the Holy Spirit, to burn with fire men convicted of error,' the court of Rome, in its bull *Exsurge*, placed this opinion among the number of the forty-one propositions for which it condemned Luther, and ordered, under severe penalties, that he should be seized and sent to the Pope." [See an able discourse of Professor Gaussen, of Geneva, to the Theological students at the opening of the course in October, 1843, entitled "Popery an argument for the Truth, by its fulfilment of Scripture Prophecies."]

2.—According to the faith of Romanists, there can be no higher legislative authority than a pope and general council, and whatever is decreed by such a council, with the concurrence of the Pope, becomes a legitimate doctrine and article of faith. Accordingly, as we have seen, every priest, in the words of the creed of pope Pius, solemnly swears, on the holy evangelists, to hold and teach *all that the sacred canons, and general councils* have delivered, declared, and defined. Of course they are bound to receive all the laws enacted by the general councils of Lateran, Basil, Constance, &c., enjoining the extermination of heretics.

Innumerable *provincial* and *national* councils have issued the most cruel and bloody laws of outlawry and extermination against the Waldenses and other heretics; such as the councils of Oxford, Toledo, Avignon, Tours, Lavaur, Albi, Narbonne, Beziers, Tolosa, &c. [See Edgar, 218, 219, with citations of original authorities.] But as papists will assert that these possess no authority to establish a *doctrine* of the church (though they must be admitted to be illustrations of its *spirit*), I shall pass over these, and simply remind the reader, once more, of the *general* councils that have sanctioned by their decrees the punishment of death for heresy. Six at least of these highest judicial assemblies of the Romish church, with the Pope at their head, have authoritatively and solemnly enjoined the persecution and extermination of heretics.

These comprehended the following:

(1.) The *second* general council of Lateran, who in the year 1139, in the twenty-third canon, excommunicated and condemned the heretics, commanded the civil powers to suppress, them, and included their protectors and defenders in the same curse with themselves.

(2.) The *third* general council of Lateran, in 1179, under pope Alexander III., issued a still fiercer manifesto against the heretics. An extract from this bloody decree has already been given in English on page 302. ["As the blessed Leo says, although ecclesiastical discipline, content with the sacerdotal judgment, does not exact bloody vengeance; yet, it is assisted by the constitution of Catholic princes, in order that men, while they fear that corporal punishment may be inflicted on them, may often seek a salutary remedy. On this account because in Gascony, Albi, in the parts of Thoulouse, and in other regions, the accursed perverseness of the heretics variously denominated Cathari, or Patarnas, or Publicans, or distinguished by sundry names, has so prevailed, that they now no longer exercise their wickedness in private, but publicly manifest their errors, and seduce into their communion the simple and infirm. We therefore subject to a curse, both themselves and their defenders and harborers, and, under a curse, we prohibit all persons from admitting them into their houses, or receiving them upon their lands, or cherishing them, or exercising any trade with them. But if they die in their sin, let them not receive

Christian burial, under pretence of any privilege granted by us, or any other pretext whatever; and let no offering be made for them."]

(3.) The *fourth* general council of Lateran in 1215, under the inhuman pope Innocent III., exceeded in ferocity all that had preceded it. A copious extract from the decree of this council, both in the original and in English, has already been given on pages 332, 333. ["We excommunicate and anathematize every heresy extolling itself against this holy, orthodox, Catholic faith which we before expounded, condemning all heretics by what names soever called. And being condemned, let them be left to the secular power, or to their bailiffs, to be punished by due animadversion. And let the secular powers be warned and induced, and if need be condemned by ecclesiastical censure, what offices soever they are in, that as they desire to be reputed and taken for believers, so they publicly take an oath for the defence of the faith, **THAT THEY WILL STUDY IN GOOD EARNEST TO EXTERMINATE, TO THEIR UTMOST POWER, FROM THE LANDS SUBJECT TO THEIR JURISDICTION, ALL HERETICS DENOTED BY THE CHURCH;** *‘Pro defensione fidei praestat juramentum, quod de terris suae jurisdictionis subjectos universos haereticos ab Ecclesia denotatos, bona fide pro viribus exterminare studebunt:*’ so that every one, that is henceforth taken into any power, either spiritual or temporal, shall be bound to confirm this chapter by his oath." . . . "But if the temporal lord, required and warned by the church, shall neglect to purge his territory of this heretical filth, let him by the Metropolitan and Comprovincial Bishops be tied by the bond of excommunication; and if he scorn to satisfy within a year, let that be signified to the Pope, that he may denounce his vassals thenceforth absolved from his fidelity (or allegiance), and may expose his country to be seized on by Catholics, who, the heretics being excommunicated, may possess it without any contradiction, and may keep it in the purity of faith, saving the right of the principal lord, so be it he himself put no obstacle hereto, nor oppose any impediment; the same law notwithstanding being kept about them that have no principal lord." . . . "And the Catholics that taking the badge of the cross shall gird themselves for the exterminating of heretics, shall enjoy that indulgence, and be fortified with that holy privilege which is granted to them that go to the help of the holy land." . . . "And we decree to subject to excommunication the believers and receivers, defenders and favorers of heretics, firmly ordaining, that when any such person is noted by excommunication, if he disdain to satisfy within a year, let him be, *ipso jure*, made infamous." The Latin original of this translation can be found on page 333 of Dowling’s book]

(4.) The *sixteenth* general council held at Constance in 1414, we have already seen carrying these bloody principles into execution in the inhuman *religious* murder of Huss and Jerome. Not content with this act of horrible treachery and barbarity, the Pope and the council proceeded, previous to its dissolution in 1418, to a solemn sanction of the inhuman decrees of Lateran. The holy and infallible assembly, in its forty-fifth session, presented a shocking scene of blasphemy and barbarity. Pope Martin, presiding in the sacred synod and clothed with all its authority, addressed the bishops and inquisitors of heretical pravity, on whom he bestowed his apostolic benediction. The eradication of error and the establishment of Catholicism, Martin represented as the chief care of himself and the council. His *Holiness* in his pontifical politeness, characterized Wickliff, Huss, and Jerome, as pestilent and deceitful hierarchs, who, excited with truculent rage, infested the Christian fold, and made the sheep putrify with the filth of falsehood. The partisans of heresy through Bohemia, Moravia, and other kingdoms, he described as actuated with the pride of Lucifer, the fury of wolves, and the deceitfulness of demons. The Pontiff then, supported

by the council, proceeded, for the glory of God, the stability of Romanism, and the preservation of Christianity, to excommunicate these advocates of error, with their pestilent patrons and protectors, and to *consign them to the secular arm and the severest vengeance. He commanded kings to punish them according to the Lateran council.* The above mentioned inhuman enactments of the Lateran, therefore, were to be brought into requisition against the Bohemians and Moravians, and they were to be despoiled of all property, Christian burial, and even of the consolations of humanity.

(5.) The council of Sienna, in 1423, which was afterward continued at Basil, published persecuting enactments of a similar kind. The holy synod assembled in the Holy Ghost, and representing the universal church, acknowledged the spread of heresy in different parts of the world through the remissness of the inquisitors, and to the offence of God, the injury of Catholicism, and the perdition of souls. The sacred convention then commanded the inquisitors, in every place, to extirpate every heresy, especially those of Wickliff, Huss, and Jerome. Princes were admonished by the mercy of God to exterminate error, if they would escape divine vengeance. The holy fathers and the viceroy of heaven conspired, in this manner, to sanction murder in the name of the God of mercy: and granted *plenary indulgences* to all who should banish those sons of heterodoxy or provide arms for their destruction. These enactments were published every sabbath, while the bells were rung and the candles lighted and extinguished.

(6.) The *fifth* general council of the Lateran, in 1514, enacted laws, marked, if possible, with augmented barbarity. Dissembling Christians of every kind and nation, heretics polluted with any contamination of error were, by this infallible gang of ruffians, dismissed from the assembly of the faithful, and consigned to the inquisition, that the convicted might undergo due punishment, and the relapsed suffer without any hope of pardon.

"The principle of persecution, therefore," justly remarks the learned Edgar, "being sanctioned, not only by theologians, popes, and provincial synods, but also by general councils, IS A NECESSARY AND INTEGRAL PART OF ROMANISM. The Romish communion has, by its representatives, declared its right to compel men to renounce heterodoxy and embrace Catholicism, and to consign the obstinate to the civil power to be banished, tortured, or killed." [See Edgar, chapter vi., passim.]

3.--The same persecuting principles have been advocated by individual Romish divines in various ages. It will be sufficient to quote proofs of this remark from Saint Aquinas in the thirteenth century, Bellarmine of the sixteenth, and Peter Dens who wrote in the eighteenth, but is studied and followed by popish colleges and seminaries of the nineteenth.

The persecuting doctrine is frequently avowed in the writings of St. Aquinas, the angelic doctor, as he is called by Romanists. "Heretics," says he, "are to be compelled by corporeal punishments, that they may adhere to the faith." [Aquinas 2, 42; 2, 10.] In other places, St. Aquinas unequivocally asserts, that "heretics may not only be excommunicated, but justly killed," and that "the church consigns such to the secular judges to be exterminated from the world by death." [Aquinas 2, 11; 3:48.] But the most remarkable illustration of the spirit of Popery on this

subject, is the labored argument of a celebrated Cardinal, enforcing the duty of thus putting heretics to death.

Cardinal Bellarmine is the great champion of Romanism, and expounder of its doctrines. He was the nephew of pope Marcellus, and is acknowledged to be a standard writer with Romanists. In the 21st and 22d chapters of the third book of his work, entitled "De Laicis" (concerning the laity), he enters into a regular argument to prove that the church has the right, and should exercise it, of punishing heretics with death. The following extracts are so conclusive as to the faith of Romanists on this point, that we give them in the original, as well as in the translation. The titles of the chapters are Bellarmine's as well as what follows.

[Cardinal Bellarmine: This celebrated popish casuist and divine was born in Tuscany, in 1542. He was raised to the dignity of Cardinal in 1599, as a reward for his writings and services on behalf of Popery; and from 1605 to the year of his death, 1621, he resided at Rome, in constant attendance upon the person of the popes, and under their patronage, industriously employing his pen for the defence of the Roman Catholic faith. After his death, on account of the valuable services he had rendered the Romish church by his writings, he was very near being placed in the calendar of saints. Out of seventeen cardinals, we are informed by a Romish historian, that ten voted for his canonization. (Dupin, cent. xvii., book 5).]

"We will briefly show that the church has the power and ought to cast off incorrigible heretics, especially those xvha have relapsed, and that the secular power ought to inflict on such, temporal punishments, and even death itself.

1st. This may be proved from the Scripture. 2d. It is proved from the opinions and laws of the Emperors, which the church has always approved. 3d. It is proved by the laws of the church. 4th. It is proved by the testimony of the fathers. Lastly. It is proved from natural reason. For first: It is owned by all, that heretics may of right be excommunicated—of course they may be put to death. This consequence is proved because excommunication is a greater punishment than temporal death.

Secondly. Experience proves that there is no other remedy; for the church has step by step tried all remedies— first,—excommunication alone; then pecuniary penalties; afterward banishment; and lastly has been forced to put them to death; to send them to their own place.

Thirdly. All allow that forgery deserves death; but heretics are guilty of forgery of the word of God.

Fourthly. A breach of faith by man toward God, is a greater sin, than of a wife with her husband. But a woman's unfaithfulness is punished with death; why not a heretic's?

Fifthly. There are three grounds on which reason shows that heretics should be put to death: the 1st is, lest the wicked should injure the righteous— 2d, that by the punishment of a few, many may be reformed. FOR MANY WHO WERE MADE TORPID BY IMPUNITY, ARE ROUSED

BY THE FEAR OF PUNISHMENT; AND THIS WE DAILY SEE IS THE RESULT WHERE THE INQUISITION FLOURISHES.

Finally, It is a benefit to obstinate heretics to remove them from this life for the longer they live the more errors they invent, the more persons they mislead: and the greater damnation do they treasure up to themselves.

In the next chapter Bellarmine proceeds to reply to the objections of Luther and others, against the burning of heretics. We transcribe the replies of the popish casuist to the first, second, thirteenth and eighteenth arguments against the burning of heretics. The chapter is entitled as follows: *CHAPTER XXII. OBJECTIONS ANSWERED. 'SOLVUNTUR OBJECTIONES.'*

"It remains to answer the objections of Luther and other heretics. Argument 1st. *From the history of the church at large. 'The church,' says Luther, 'from the beginning, even to this time, has never burned a heretic.* Therefore it does not seem to be the mind of the Holy Spirit, that they should be burned.' [If Luther ever made this assertion ascribed to him by Bellarmine, his meaning must have been that the true church of God had never burned a heretic, not that the anti-Christian Popes, councils, and secular powers of the Romish church had not burned heretics, for in the sense of the Romish church, all history testifies to the truth of Bellarmine's remark, that "an infinite number" of heretics were "either burned, or otherwise put to death," and that too (in the words of Bellarmine), "BY THE CHURCH."]

I reply that this argument proves not the sentiment, but the ignorance, or impudence of Luther; FOR AS ALMOST AN INFINITE NUMBER WERE EITHER BURNED OR OTHERWISE PUT TO DEATH, Luther either did not know it, and was therefore *ignorant*; or if he knows it, he is convicted of impudence and falsehood— for *that heretics score often burned BY THE CHURCH may be proved by adducing a few from many examples.*

Argument 2d. '*Experience shows that terror is not effective.*' I reply, EXPERIENCE PROVES THE CONTRARY—FOR THE DONATISTS, MANICHEANS, AND ALBIGENSES WERE ROUTED, AND ANNIHILATED BY ARMS.

Argument 13th. 'The Lord attributes to the church "the sword of the Spirit, which is the word of God;" but not the material sword, nay, He said unto Peter, who wished to defend him with a material sword, "put up thy sword into the scabbard." John 18th.' I answer; As the church has ecclesiastical and secular princes, who are her two arms, so she has two swords, the spiritual and material; and therefore when her right hand is unable to convert a heretic with the sword of the Spirit, she invokes the aid of the left hand, and coerces heretics with the material sword.

Argument 18th. "The Apostles never invoked the secular arm against heretics." Answer (according to St. Augustine, in letter 50 and elsewhere). "The Apostles did it not, because there was no Christian Prince whom they could call on for aid. But afterwards in Constantine's time. . . . the church called in the aid of the secular arm." [Thus far Bellarmine. The whole of this labored argument of the great popish divine, to prove the lawfulness and expediency of the burning of heretics, is well worthy of examination and study, by all who would understand what

genuine Popery is. In the edition of Bellarmine's works (Six vols., fol. 1610), which I have consulted in the celebrated Van Ess library of the New York Theological Seminary, it occupied ten folio columns of Vol. II., p. 555, &c., besides the 20th chapter, of four columns, proving that the books of heretics ought to be destroyed.]

Now If; as Romanists *in protestant countries* sometimes assert, the Romish is not a persecuting church; could it be possible that one of the very highest dignitaries of that church, a Cardinal, the nephew of one pope, and the special favorite and confidant of others, could have penned, without rebuke, such an infamous and labored argument in support of the burning of heretics, as that from which the foregoing extracts are made.

4. Some people suppose that, with the lapse of ages, the character of persecuting Rome has changed. No such thing. Popery is unchangeable, and so her ablest advocates declare. Says Charles Butler in the work he wrote in reply to Southey's book of the church,--"It is most true that the Italian Catholics believe the doctrines of the church to be UNCHANGEABLY; and that it is a tenet of their creed, that what their faith ever has been, such it was from the beginning SUCH IT IS NOW and SUCH IT EVER WILL BE."

But supposing Romanists admitted a possibility of change in their doctrines, still there is abundant evidence in point of fact, from the writings of recent popish divines, that their doctrine remains the same, relative to the duty, whenever they possess the power of extirpating heretics by death. It would be easy to cite a multitude of proofs of this assertion from various writers, but a single author will be sufficient. It is from the theology of Peter Dens, the celebrated doctor of Louvain. It was written, or rather the first volume was printed in 1758, and was adopted by the popish clergy in Dublin, in the year 1808. "who unanimously argued that this book was the best work, and the safest guide in Theology for the Irish clergy." A single extract will be sufficient. After stating that heretics are deservedly visited with the penalties of exile, imprisonment, &c., the popish Doctor inquires,

"Are heretics *rightly punished* with DEATH? St. Thomas answers in the AFFIRMATIVE. Because forgers of money or other disturbers of the state are justly punished with death; therefore also heretics, who are forgers of the faith, and as experience shows, greatly disturb the state. . . . This is confirmed by the command of God under the old law, that the false prophets should be killed. . . . The same is proved by the condemnation--by the fourteenth article--of John Huss in the council of Constance." [Dens, 2, 88, 89.]

The same horrid doctrine is taught in the Extravagants or Constitutions and other authorized writings of a large number of the popes, the *Directorium Inquisitorium, or Directory for Inquisitors*, the notes to the Rhemish Testament,* &c &c., but the point is already established upon sufficient authority and further testimony is unnecessary. Without undertaking to give a complete account of the persecutions of Popery, we shall present a few additional sketches of the manner in which the persecuting principles of Rome have in various ages been carried out in the tortures, massacres, burnings, and other barbarities inflicted upon those whom she chose to stigmatize with the name of heretics.**

[* In the Rhemish translation of the New Testament for the English Romanists, the following note is appended to the words of our Lord--Luke 9:55--when he rebuked two of his disciples for their desire to destroy those who refused to receive him: "Not justice, nor all rigorous punishment of sinners, is here forbidden; nor Elias's fact reprehended; nor the Church, nor Christian princes, blamed for putting heretics to death; but that none of these should be done for desire of our particular revenge, or without discretion, and in regard of their amendment and example to others. Therefore, St. Peter used his power upon Ananias and Sapphira, when he struck them both down to death for defrauding the Church!" Hebrews 10:29, is, in like manner, applied to all whom the Church of Rome calls heretics.]

[** Full information on these persecutions may be obtained from that well known and authentic work, "Fox's Book of Martyrs," "Southey's Book of the Church," &c.]

CHAPTER II.

SUFFERINGS OF THE ENGLISH PROTESTANTS UNDER BLOODY QUEEN MARY. —THE BURNING OF LATIMER, RIDLEY, CRANMER, &C.

5.—It would be improper entirely to omit and yet it is not necessary minutely to describe the well known cruel burnings of the English protestants, during the reign of the bigoted and hardhearted woman, whose name has been appropriately handed down to posterity as bloody QUEEN MARY. And it seems proper to commerce those few sketches of persecutions of Popery, with the recital of the sufferings of the Marian martyrs, as they all occurred during the interval that elapsed between the second adjournment and resumption of the council of Trent already described.

During her brief reign of five years, according to the lowest calculations TWO HUNDRED AND EIGHTY-EIGHT PERSONS WERE BURNED ALIVE, by her order, for the crime of heresy, and among them were the wealthy and the poor, the priest and the tax-man, the merchant and the farmer, the blind and the lame, the helpless female and the new-born babe. The persecutions did not commence in the first year of her reign. She was proclaimed Queen on the 17th of July, 1553, and it was not till the commencement of 1555 that the venerable John Rogers, the proto-martyr of the Marian persecution, sealed the truth with his blood by being burnt alive at Smithfield. He suffered on the 4th of February, 1555. The number of heretics burnt alive in England in 1555, was seventy-one; in 1556, eighty-nine; in 1557, eighty-eight; and in 1558, forty. The number of the victims would have been largely swelled, had not death relieved the world of the presence and tyranny of this popish monster in the shape of a woman, on the 17th of November, 1558.

The names of Rogers and Saunders, and Hooper; of Taylor, and Bradford, and Latimer, and Ridley, and Cranmer; and of their martyrdom associates, have become as familiar as household words to the protestant descendants of England and America; and the oft-repeated story of their

painful but triumphant deaths, amidst the torturing fires of martyrdom, continues to preach loudly and eloquently of the cruelty and bigotry of Rome. Our limitations allow but a brief sketch of the martyrdom of the three last-mentioned, of the nine worthies whose names have been cited above.

6.--Bishops Latimer and Ridley were two of the ablest as well as holiest of the martyrs whose blood was offered as a sacrifice upon the altar of popish bigotry during the reign of Mary.

HUGH LATIMER was born about 1472, and was now, therefore, upwards of fourscore years old. He had been a prominent man, in the reign of the licentious Henry VIII., the father of queen Mary, and was appointed by him to the bishopric of Worcester. It is related of Latimer, as an instance of his faithfulness, that on new Year's day, when, according to the prevailing custom, the eminent men of the land presented the king with a new year's gift, his gift consisted of a copy of the New Testament, with the passage marked, and the leaf turned down to the words, "WHOREMONGERS AND ADULTERERS GOD WILL JUDGE." Those acquainted with the history of the adulterous Henry VIII. need not be told how applicable was the reproof to his character.

When this faithful and venerable man was apprehended by order of the bloody Mary, he said to the officer, "My friend, you are a welcome messenger to me;" and in passing through Smithfield, where so many of the martyrs of Jesus had been burned alive, he remarked, "Smithfield hath long groaned for me." He suffered a long and cruel imprisonment in the Tower previous to his martyrdom. One day, when suffering from the severe frost and denied the comfort of a fire, the aged sufferer pleasantly remarked to his keeper, that if he were not taken better care of, he should certainly escape out of his enemies' hands, meaning that he should perish with cold and hardship, and thus escape the burning intended for him by his enemies.

NICHOLAS RIDLEY was born in the year 1500, had been chaplain to the pious youth, king Edward VI., the predecessor of Mary, and had been appointed by him bishop of London. Upon the accession of Mary, he was soon seized and committed to the Tower, where he and Latimer continued during the winter of 1553 and 1554, and were afterwards removed to Oxford, and lodged in a common prison. In the year 1555, a commission was issued to several popish bishops to proceed against these two holy men. Full accounts are given by Fox of the various disputations they held with the martyrs. It is sufficient here to remark, that neither threats nor promises could shake their constancy, and that in every interview they came off triumphant over all the arguments of their popish opponents, by whom they were condemned to be degraded, and delivered up to the secular power.

7.—The reason why the church of Rome always performed this ceremony of *degradation* upon ecclesiastics before delivering them up to the secular arm to be burnt, was because she was too watchful over the immunities of the privileged order of priests, to deliver them up to the temporal jurisdiction, till stripped of the sacerdotal character, and degraded to the situation of laymen. Brooks, bishop of Gloucester performed this ceremony on Ridley on the 15th of October. Brooks repeated on this occasion his fruitless attempts to shake the constancy of the martyr, and to induce him to acknowledge the authority of the Pope; but Ridley only renewed his

truthful testimony concerning "the usurped authority of the Romish anti-Christ;" and declared, "the Lord being my helper, I will to maintain so long as is my tongue shall wag, and breath is within my body, and in confirmation thereof seal the same with my blood." Ridley continued so faithfully to reason upon the true character of the Pope that the Bishop threatened to employ the gag, a weapon of frequent use in those days, when the faithful testimony of the martyrs could be in no other way prevented.

The bishop of Gloucester then remarked, that seeing he would not receive the Queen's mercy, they must go on to degrade him from the dignity of priesthood; saying moreover, "we take you for no bishop, and therefore we will the sooner have done with you, committing you to the secular power; you know what doth follow."

"Do with me as it shall please God to suffer you," was the reply; "I am well content to abide the same with all my heart." Brooks desired him to put off his cap and put upon him the surplice: he answered, "I will not." "But you must." "I will not." "You must; therefore make no more ado, but put this surplice upon you." "Truly, if it come upon me, it shall be against my will." "Will you not put it upon you!" "No, that I will not." "It shall be put upon you by some one or other." "Do therein as it shall please you; I am well contented with that, and more than that the servant is not above his Master. If they dealt so cruelly with our Saviour Christ, as the Scripture maketh mention, and he endured the same patiently, how much more doth it become us, his servants?"

The surplice was then forcibly put on him, with all the trinkets appertaining to the mass: during which he vehemently inveighed against the Romish bishop, calling him anti-Christ, and the apparel foolish and abominable. This made Dr. Brooks very angry: he bade him hold his peace, for that he did but rail. The Christian martyr replied, so long as his tongue and breath would suffer him, he would speak against their abominable doings whatsoever happened unto him for it. When they came to the place where he should hold the chalice and wafer-cake, they bade him take them into his hands he replied, "They shall not come into my hands and if they do, they shall fall to the ground for me." An attendant was obliged to hold them fast in his hands while Brooks read a certain thing in Latin, appertaining to that part of the performance. Next they placed a book in his hand, while Brooks recited the passage, "We do take from you the office of preaching the gospel," &c. At these words Dr. Ridley gave a great sigh, and looking up toward heaven, said, "O Lord God, forgive them this their wickedness." The massing garments being taken off one by one, till the surplice only was left, they proceeded to the last step of the degradation, by deposing him from the lowest office of the priesthood.

8.—On the following day, October 16th, 1555, Latimer and Ridley were brought to the stake, which was prepared in a hollow, near Baliol college, on the north side of the city of Oxford. The venerable Latimer being stripped for the stake, appeared in a shroud prepared for the occasion; and now, says Fox, "a remarkable change was observed in his appearance; for whereas he had hitherto seemed a withered, decrepit, and even a deformed old man, he now stood perfectly upright, a straight and comely person. Ridley was disposed to remain in his trousers; but on his brother observing that it would occasion him more pain, and that the article of dress would do some poor man good, he yielded to the latter plea, and saying, "Be it, in the name of God," delivered it to his brother. Then, being stripped to his shirt, he stood upon a stone by the stake,

and holding up his hand, said, "O heavenly Father, I give unto thee most hearty thanks, for that thou hast called me to be a professor of thee, even unto death: I beseech thee, Lord God, take mercy upon this realm of England, and deliver the same from all her enemies." The smith now brought a chain, and passed it round the bodies of the two martyrs, as they quietly stood on either side of the stake: while he was hammering the staple into the wood, Ridley took the chain in his hand, and shaking it, said, "Good fellow, knock it in hard, for the flesh will have its course." This being done, Shipton brought him some gunpowder in a bag to tie round his neck; which he received as sent of God, to be a means of shortening his torment; at the same time inquiring whether he had any for his brother, meaning Latimer, and hastening him to give it immediately, lest it might come too late; which was done. A lighted faggot was then brought, and laid down at his feet, on which Latimer turned and addressed him in those memorable and prophetic words, "Be of good comfort, Mr. Ridley, and play the man: "WE SHALL THIS DAY LIGHT SUCH A CANDLE, BY GOD'S GRACE, IN ENGLAND, AS, I TRUST, SHALL NEVER BE PUT OUT."

The flames rose; and Ridley in a wonderfully loud voice exclaimed in Latin, "Into thy hands, "O Lord, I commend my spirit," often repeating in English, "Lord, receive my spirit!" Latimer on the other side as vehemently crying out, "O Father of heaven, receive my soul!" and welcoming, as it were, the flame, he embraced it, bathed his hands in it, stroked his venerable face with them, and soon died, seemingly with little pain, or none. So ended this old and blessed servant of God, his laborious works, and fruitful life, by an easy and quiet death in the midst of the fire, into which he cheerfully entered for Christ's sake. But it pleased the Lord to glorify himself otherwise in Ridley: his torments were terrible, and protracted to an extent that it sickens the heart to contemplate. The fire had been made so ill, by heaping a great quantity of heavy faggots very high about him, above the lighter combustibles, that the solid wood kept down the flame, causing it to rage intensely beneath, without ascending. The martyr finding his lower extremities only burning, requested those about him, for Christ's sake, to let the fire come to him; which his poor brother Shipton hearing, and in the anguish of his spirit not rightly understanding, he heaped more faggots on the pile, hoping so to hasten the conflagration, which of course was further repressed by it, and became more vehement beneath, burning to a cinder all the nether parts of the sufferer, without approaching the vitals. In this horrible state, he continued to leap up and down under the wood, praying them to let the fire come, and repeatedly exclaiming, "I cannot burn," writhing in the torture, as he turned from side to side, the bystanders saw even his shirt unconsumed, clean, and unscorched by the flame, while his legs were totally burnt off. In such extremity his heart was still fixed, trusting in his God, and ejaculating frequently, "Lord, have mercy upon me!" intermingling it with entreaties, "Let the fire come unto me—I cannot burn." At last one of the bill-men with his weapon mercifully pulled away the faggots from above, so giving the flame power to rise; which the sufferer no sooner saw, than with an eager effort he wrenched his mutilated body to that side, to meet the welcome deliverance. The flame now touched the gunpowder, and he was seen to stir no more; but after burning awhile on the other side, he fell over the chain at the feet of Latimer's corpse.

Such are thy tender mercies, tyrant Rome!
The rack, the faggot, or the hated creed—
Fearless amidst thy folds *fiere wolves* may roam,
Whilst *stainless sheep* upon thine altars bleed.

9.—Let the Christian reader now draw nigh and contemplate this painful scene—the venerable form of the holy Latimer, with his snow locks whitened by the frosts of eighty-three winters, dressed in his shroud, directing his eyes upward to heaven for strength as the torturing flames gather and wrap themselves around his aged and quivering limbs, and yet amidst his tortures praying for his tormentors—the stately and noble form of his companion Ridley, chained to the same stake, with his feet and legs actually burning to a cinder, till they fall from his tortured body; before death, the welcome deliverer, has done his work—then let him contemplate the cowed priest of Rome, with cross in hand, insulting the dying agonies of the martyrs, and rejoicing in their protracted and excruciating torments—and remember that this, stripped of disguise or concealment—THIS IS POKERY—"DRUNK WITH THE BLOOD OF THE SAINTS AND OF THE MARTYRS OF JESUS."

Well does that gifted authoress, Mrs. Tonna, exclaim, after citing the description of the horrible tortures inflicted upon these two holy men, "Wo unto us, if, with these examples before us, we shrink not from touching, even the outermost fringe of that harlot's polluted garments! There is that mingled with the dust of Oxford which will rise up in the judgment, a terrible witness against those who, while trampling on the ashes of the martyrs, shall dare to suggest any, even the slightest measure of approximation to the apostate church—any *recognition of her, otherwise than as* THE DEEPLY ACCURSED ENEMY or CHRIST AND HIS SAINTS."

10.—**THOMAS CRANMER** was born in 1489, and had been appointed by Henry VIII. archbishop of Canterbury. During the brief reign of the youthful Edward VI., Cranmer (though not entirely free from the contamination of the doctrine of Rome, the right to persecute for conscience sake) was one of the principal agents in advancing the reformation in England. Upon the accession of bloody Mary, he was soon marked out as a conspicuous victim for her fury. His closing days are clouded, as were those of Jerome of Prague, by his signature to a written recantation, obtained from him by his enemies, by the means of the prospect they held out to him of life and comfort, after nearly three years of cruel and rigorous imprisonment; yet, like the Bohemian reformer, he bitterly repented this act of natural weakness, and showed the sincerity of that repentance, by his extraordinary courage and constancy, amidst the fires of martyrdom. After Cranmer had signed this document, he soon found reason to suspect that his popish enemies would still not be satisfied without his blood; and in the estimation of some, this circumstance may, perhaps, tend to cast a shade of doubt over his dying protestations. No one, however, who will carefully consider the circumstances of the last few hours of his life (which we shall now proceed to narrate), can reasonably doubt that his penitence for this act of pardonable weakness was sincere, and that the same Jesus who cast a look of love, and melted the heart of Peter, who had denied him, sustained the dying Cranmer by his presence and his smiles, and welcomed the ransomed spirit of the departed martyr to the abodes of the blessed.

11.—It is generally thought that Cranmer was not informed of the determination to put him to death, till the morning when he was to suffer. About nine A. M., of the 21st of March, 1556, he was taken to St. Mary's church, Oxford, to listen to a sermon by Doctor Cole; preached at the church instead of at the place of execution, on account of its being a very rainy day.

A Romanist who was present, and who expressed the opinion "that the former life and wretched end of Cranmer deserved a greater misery, if greater had been possible," was yet, in spite of his heart-hardening opinions, touched with compassion at beholding him in a bare and ragged gown, and ill-favoredly clothed with an old square cap, exposed to the contempt of all men. "I think," said he, "there was none that pitied not his case, and bewailed not his fortune, and feared not his own chance, to see so noble a prelate, so grave a counsellor, of so long-continued honor, after so many dignities, in his old years to be deprived of his estate, adjudged to die, and in so painful a death to end his life." When he had ascended the stage, he knelt and prayed, weeping so profusely, that many, even of the papists, were moved to tears.

When Cole was preaching the sermon, in which he endeavored to make the best apology possible for the act of the Queen in consigning Cranmer to the flames, the venerable martyr himself seemed overwhelmed with the weight of sorrow and penitence. "With what great grief of mind he stood hearing this sermon," says good John Fox, in his own simple and beautiful style, "the outward shows of his body and countenance did better express, than any man can declare: one while lifting up his hands and eyes unto heaven, and then again for shame letting them down to the earth. A man might have seen the very image and shape of perfect sorrow lively in him expressed. More than twenty several times the tears gushed out abundantly, dropping down from his fatherly face. Those which were present testify that they never saw, in any child, more tears than burst out from him at that time. It is marvellous what commiseration and pity moved all men's hearts that beheld so heavy a countenance, and such abundance of tears, in an old man of so reverend dignity." Withal he ever retained "a quiet and grave behavior." In this hour of utter humiliation and severe repentance, he possessed his soul in patience. Never had his mind been more clear and collected, never had his heart been so strong. After the sermon, Cole exhorted Cranmer to testify before the people the sincerity of his conversion and repentance, that all men might understand he was "a Catholic indeed."

12.—"I will do it," replied Cranmer, "and that with a good will." He then rose from his knees, and, putting off his cap, said, good Christian people, my dearly-beloved brethren and sisters in Christ, I beseech you most heartily to pray for me to Almighty God, that he will forgive me my sins and offences, which be many without number, and great above measure. But among all the rest, there is one which grieveth my conscience most of all, whereof you shall hear more in its proper place." He then knelt down, and offered up a touching and fervent prayer, speaking of himself as "a most wretched caitiff and miserable sinner." Rising from his knees, he proceeded to address the assembled multitude, giving them many pious and godly exhortations, before touching upon the point which all were anxiously expecting to hear—whether he was about to die in the Romish or the protestant faith.

At length he said: "And now, forasmuch as I am come to the last end of my life, whereupon hangeth all my life past, and all my life to come, either to live with my Master Christ for ever in joy, or else to be in pain for ever with wicked devils in hell (and I see before mine eyes presently either heaven ready to receive me, or else hell ready to swallow me up) I shall therefore declare unto you my very faith, how I believe, without any color of dissimulation; for now is no time to dissemble, whatsoever I have said or written in times past." He then repeated the Apostles' creed, and declared his belief in every article of the truth, every word and sentence taught by our

Saviour, his Apostles, and prophets, and in the New and Old Testament. "And now," he continued, "I come to *the great thing which troubleth my conscience* more than anything that ever I said or did in my whole life, and that is, the setting abroad of *writings contrary to the truth*; which now HERE I RENOUNCE AND REFUSE as things written with my hand, contrary to the truth which I thought in my heart." Hitherto, with consummate skill, the martyr had avoided a single word which could indicate to his popish persecutors the unexpected blow they were about to receive, up to this time, probably, the multitude of Romanists had expected him to confirm his recantation, and supposed that the writings to which he had just referred and which he now renounced were those which he had published in opposition to the doctrines of Rome. This illusion was dissipated, when, in the next sentence, he spoke of those writings as—"*written for fear of death*, and to save my life, if it might be: and that is, all such bills and papers as I have written or signed with my hand since my degradation, wherein I have written many things untrue.

"And," proceeded Cranmer, "forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefore; for may I come to the fire, it shall be first burnt!" He had time to add, "As for the Pope, I refuse him as anti-Christ; and as for the Sacrament, I believe as I have taught in my book against the bishop of Winchester, the which my book teacheth so true a doctrine of the Sacrament, that it shall stand at the last day before the judgment of God, when the papistical doctrine, contrary thereto, shall be ashamed to show her face."

13.--At this unexpected and noble confession, Cole and the rest of the popish priests, monks and laymen, were too much astonished to interrupt him, or he would not have been suffered to proceed so far. At length, an uproar was raised which prevented him from proceeding; Cole foaming with rage, cried from the pulpit--"Stop the heretic's mouth, and take him away," and the priests and friars rushed upon him, and tore him from the stage, on which he was standing.

Cranmer was quickly hurried to the stake, prepared on the spot where Latimer and Ridley had suffered five months before. The venerable martyr had now overcome the weakness of his nature; and, after a short prayer, put off his clothes with a cheerful countenance and willing mind, and stood upright in his shirt, which came down to his feet. His feet were bare; his head, when both his caps were off, appeared perfectly bald, but his beard was long and thick, and his countenance so venerable, that it moved even his enemies to compassion. Two Spanish friars, who had been chiefly instrumental in obtaining his recantation, continued to exhort him; till, perceiving that their efforts were vain, one of them said, 'Let us leave him, for the devil is with him!' Ely, who was afterward president of St. John's, still continued urging him to repentance. Cranmer replied, he repented his recantation; and in the spirit of charity offered his hand to Ely, as to others, when he bade him farewell; but the obdurate bigot drew back, and reproved those who accepted such a farewell; telling them it was not lawful to act thus with one who had relapsed into heresy. Once more he called upon him to stand to his recantation. Cranmer stretched forth his right arm, and replied, "THIS IS THE HAND THAT WROTE IT, AND THEREFORE IT SHALL SUFFER PUNISHMENT FIRST." True to this purpose, as soon as the flame arose, he held his hand out to meet it, and retained it there steadfastly, so that all the people saw it sensibly burning before the fire reached any other part of his body; and often he repeated

with a loud and firm voice, "THIS HAND HATH OFFENDED! THIS UNWORTHY RIGHT HAND."

Never did martyr endure the fire with more invincible resolution; no cry was heard from him, save the exclamation of the protomartyr Stephen, "Lord Jesus, receive my Spirit!" He stood immovable as the stake to which he was bound, his countenance raised, looking to heaven, and anticipating that rest into which he was about to enter; and thus, "in the greatness of the flame," he yielded up his Spirit. The fire did its work soon . . . and his heart was found unconsumed amid the ashes.

The pile is lit—the flames ascend;
Yet peace is in the martyr's face;
And unseen visitants attend
That chief of England's priestly race;
Mightier in peril's darkest hour,
Than when enthroned in rank and power.
Steadfast he stood in that fierce flame,
As standing in his own high hall:
He said, as sadness o'er him came,
Remembrance of his mournful fall—
Stretching it to the burning brand—
"FIRST PERISH THIS UNWORTHY HAND!"
Thy foul and cruel deed, O Rome!
Was vain; that blazing funeral pyre
Where Cranmer died, did soon become
To England as a beacon fire;
And he hath left a glorious name,
Victorious over Rome and flame.

"Of all the martyrdoms during this great persecution," says Dr. Southey, "this was in all its circumstances the most injurious to the Romish cause. It was a manifestation of inveterate and deadly malice toward one who had borne his elevation with almost unexampled meekness. It effectually disproved the argument on which the Romanists rested, that the constancy of our martyrs proceeded not from confidence in their faith, and the strength which they derived therefrom; but from vainglory, the pride of consistency, and the shame of retracting what they had so long professed. Such deceitful reasoning could have no place here: Cranmer had retracted; and the sincerity of his contrition for that sin was too plain to be denied, too public to be concealed, too memorable ever to be forgotten. The agony of his repentance had been seen by thousands; and tens of thousands had witnessed how, when that agony was past, he stood calm and immovable amid the flames; a patient and willing holocaust; triumphant, not over his persecutors alone, but over himself, over the mind as well as the body, over fear and weakness, as well as death." [Southey's *Book of the Church*, chap. xiv.]

14.—For upwards of two years and a half from the martyrdom of Cranmer, a mysterious providence permitted the papists of England to glut their bigot rage in the slaughter of the lambs

and the sheep of Christ's fold who refused to subscribe to the doctrines of Rome. At length the time of deliverance approached. The last of these bloody sacrifices to the popish Moloch was made on the 10th of November, only one week previous to the death of queen Mary, in the burning alive of three men and two women at Canterbury, for denying transubstantiation and the worship of images. The names of this last company of victims who brought up "the noble army of martyrs" of the Marian persecution, were John Corneford, John Hurst, Christopher Brown, Alice Snoth, and Catharine Tinley. The last was an aged and helpless woman, whose years and debility, one would have thought, might awaken pity even in the breast of a savage. But popish bigotry knows no pity; and the feeble and withered body of the aged saint was consumed to ashes in the torturing flames.

From the burning pile of this last company of martyrs, the prayer arose from the lips of the sufferers that their blood might be the last that should be thus shed, in England, for the truth; and God heard that prayer. One week after, on the 17th of November, the merciless bigot queen was called before a higher tribunal to give an account of the innocent blood that she had poured out like water during her brief but terrible reign. Mary died in the morning. Before night the bells of all the churches in London were rung for the accession of Elizabeth, and amidst the lamentations of popish bigots that some of their victims had escaped, a shout of rapture went up from the hearts of the people that the work of blood was done; and bonfires and illuminations testified the general joy that the reign of terror and of Rome was over.

15.—Great was the sorrow and disappointment of that bloody persecutor and promoter of the Inquisition, pope Paul IV., at hearing of the death of his "faithful daughter," Mary, and the accession of her protestant sister Elizabeth to the throne of England. In answer to the ambassador sent to the court of Rome, in common with the other European courts, the Pope replied in a haughty style, "That England was held in fee of the apostolic See, that it was great boldness in her to assume the crown without his consent; for which, in reason, she deserved no favor at his hands; yet, if she would RENOUNCE HER PRETENSIONS, and refer herself wholly to him, he would show a fatherly affection towards her, and do everything for her that he could CONSISTENTLY WITH THE DIGNITY OF THE APOSTOLIC SEE."

Elizabeth treated these *KIND* proposals of his Holiness with just the attention they merited, and a few years afterward was excommunicated and *deposed* by pope Pius V., and *her subjects absolved from their allegiance* and forbidden to obey her, under penalty of the same anathema. This important instrument of papal vengeance renews all the obsolete pretensions of Hildebrand and Boniface, and is especially valuable as an exhibition of the feelings of approbation and regard on the part of the anti-Christian popes of Rome toward that bloody persecutor of God's saints, queen Mary; and their bitter hatred toward her sister Elizabeth, who had put an end to those scenes of horror and of blood.

The original bull, in Latin, may be found in the collection of records at the end of Burnet's *History of the Reformation*. The following is a translation of the most important part, *Excommunication and deposition of queen Elizabeth of England*.

"Pius, &c., FOR A FUTURE MEMORIAL OF THE MATTER. He that reigneth on high, to whom is given all power in Heaven and on Earth, committed one Holy, Catholic and Apostolic Church, out of which there is no salvation, to one alone upon earth, to Peter the Prince of the Apostles, and to Peter's successor the Bishop of Rome, to be governed in fullness of power. HIM ALONE HE MADE PRINCE OVER ALL PEOPLE, AND ALL KINGDOMS, to pluck up, destroy, scatter, consume, plant and build, &c. But the number of the ungodly hath gotten such power, that there is now no place left in the whole world, which they have not essayed to corrupt with their most wicked doctrines. Amongst others, Elizabeth, the *pretended* Queen of England, a slave of wickedness, lending thereunto her helping-hand, with whom, as in a sanctuary, the most pernicious of all men have found a refuge; this very woman having seized on the kingdom, and monstrously usurping the place of the Supreme Head of the church in all England, and the chief authority and jurisdiction thereof, hath again brought back the same kingdom into miserable destruction, which was then newly reduced to the faith, and to good order. For having by strong hand, inhibited the exercise of THE TRUE RELIGION, WHICH MARY THE LAWFUL QUEEN, OF FAMOUS MEMORY, HAD, BY THE HELP OF THE SEE, RESTORED, after it had been formerly overthrown by King Henry VIII., a revolter therefrom, and following and embracing the errors of heretics, she hath removed the royal council, consisting of the English nobility, and filled it with obscure men, being heretics; hath oppressed the embracers of the Roman faith, hath placed impious preachers, ministers of iniquity, and abolished the sacrifice of the mass, prayers, fastings, distinction of meats, a single life, and the rites and ceremonies; hath commanded books to be read in the whole realm, containing manifest heresy, &c. He hath not only contemned the godly requests and admonitions of princes, concerning her healing, and conversion, but also hath not so much as permitted the Nuncios of this See to cross the seas into England, &c. We do, therefore, out of the fulness of our Apostolic power, declare the aforesaid Elizabeth, being *a heretic*, and *a favorer of heretics*. and her adherence in the matter aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ. And, forever, we do declare her *to be deprived of her* PRETENDED TITLE *to the kingdom aforesaid*, and of all dominion, dignity, and privilege whatsoever: and also the nobility, subjects, and people of the said kingdom, and all others which have in any sort sworn unto her, to be *for ever absolved from any such oath*, and all manner of duty, of dominion, allegiance, and obedience; as we also who, by the authority of these presents, ABSOLVE THEM, AND DO DERIVE THE SAME ELIZABETH OF HER PRETENDED TITLE TO THE KINGDOM, and all other things aforesaid. And we do command and interdict all and every one of the noblemen, subjects, people, and others aforesaid, *that they presume not to obey her*, or her admonitions, mandates, and laws; and those who shall do the contrary, we do innodate with the like sentence of ANATHEMA. --Given at St. Peter's at Rome, in the year 1569, and the 5th of our pontificate."

CHAPTER III.

THE INQUISITION.—SEIZURE OF THE VICTIMS.—MODES OF TORTURE, AND CELEBRATION OF THE AUTO DA FE.

16.—Of all the inventions of popish cruelty the Holy Inquisition is the masterpiece. We have already referred to its establishment by Saint Dominic, in the thirteenth century. For the history

of this destructive engine of papal cruelty, we must refer to any, or all of the authentic works of Llorente, Puigblanch, Limborch, Stockdale, Geddes, Dellon, and other historians of the Inquisition. All that we shall undertake will be a brief description of the treatment, tortures, and burnings of the unfortunate beings who writhed under its iron rod of oppression. The adjoining engraving represents an exterior view of one of the gloomy prisons of the Inquisition in that country, which, more than any other, has been oppressed and crushed by this horrid tribunal, unhappy Spain. It is copied from a drawing taken on the spot by David Roberts, Esq.

It was impossible for even Satan himself to conceive a more horrible contrivance of torture and blood, than this so called Holy Inquisition. There it was (in the words of Pollock), that the Babylonish harlot of the Apocalypse,

"With horrid relish drank the blood
Of God's peculiar children—and was drunk;
And in her drunkenness dreamed of doing good.
The supplicating band of innocence,
That made the tiger mild, and in his wrath
The lion pause—the groans of suffering most
Severe were naught to her: she laughed at groans;
No music pleased her more; and no repast
So sweet to her as blood of men redeemed
By blood of Christ. Ambition's self, though mad
And nursed on human gore, with her compared
Was merciful. Nor did she always rage;
She had some hours of meditation, set
Apart, wherein she to her *study* went;
The Inquisition model most complete
Of perfect wickedness, where deeds were done,
Deeds! let them ne'er be named—and sat and planned
Deliberately, and with most musing pains,
how, to extremest thrill of agony,
The flesh, and blood, and souls of holy men,
Her victims might be wrought; and when she saw
New tortures of her laboring fancy born,
She leaped for joy, and made great haste to try
Their force,—well pleased to hear a deeper groan."

17.—The victims of the Inquisition were generally apprehended by the officers of the tribunal called *familiars*, who were dispersed in large numbers over Spain, and other lands where the "Holyoffice" was established. In the dead of the night, perhaps, a carriage drives up, and a knock is heard at the door. An inquiry is made from the window, by some member of the family rising from his bed; 'who is there?' The reply is the terrible words, '*The Holy Inquisition*.' Perhaps the inquirer has an only child, a beloved and cherished daughter; and almost frozen with terror, he hears the words, '*Deliver up your daughter to the Holy Inquisition*,'—or it may be—Deliver up your wife, your father, your brother, your son. No matter who is demanded, not a question must

be asked. Not a murmur must escape his lips, on pain of a like terrible fate with the destined victim. The trembling prisoner is led out, perhaps totally ignorant of his crime or accuser, and immured within those horrid walls, through which no sigh of agony or shriek of anguish can reach the ear of tender and sympathizing friends.

The next day the family go in mourning; they bewail the lost one as dead; consigned not to a peaceful sepulchre, but to a living tomb; and, strive to conceal even the tears which natural affection prompts, lest the next terrible summons should be for them. In the gloomy cell to which the victim is consigned, the most awful and mysterious silence must be preserved. Lest any of its internal secrets might be disclosed, no sounds were permitted to be heard throughout the dismal apartments of the Inquisition. The poor prisoner was not allowed to bewail his fate, or, in an audible voice, to offer up his prayers to Him who is the refuge of the oppressed; nay, even to cough was to be guilty of a crime, which was immediately punished. Limborch tells us of a poor afflicted victim who was, on one occasion, heard to cough; the jailers of the Inquisition instantly repaired to his cell and warned him to forbear, as the slightest noise was not tolerated in that house. The prisoner replied that it was not in his power to forbear; a second time they admonished him to desist; and when again, the poor man, unable to refrain from coughing, had repeated the offence, they stripped him naked, and cruelly beat him. This increased his cough, for which they beat him so often, that at last he died through the pain and anguish of the stripes which he had received.

18.—The commonest modes of torture to force the victims to confess or to accuse themselves, were, *dislocation*, by means of pulley, rope and weights; *roasting the soles of the feet*; and *suffocation by water*, with the torment of tightened ropes. These tortures were inflicted in a sad and gloomy apartment called the "Hall of Torture," generally situated far underground in order that the shrieks of anguish generally forced from the miserable sufferers, might not interrupt the death-like silence that reigned through the rest of the building.

(1.) DISLOCATION BY THE PULLEY, ROPES, AND WEIGHTS. In this kind of torture, according to Puigblanch [*Inquisition Unmasked, a historical and philosophical account of that tremendous tribunal*, by D. Antonio Puigblanch. Translated from the Spanish. 2 vols.; London, 1816], a pulley was fixed to the roof of the Hall, and a strong cord passed through it. The culprit, whether male or female, was then seized and stripped, his arms forced behind his back, a cord fastened first above his elbows, then above his wrists, shackles put on his feet, and weights, generally of one hundred pounds, attached by his ankles. The poor victim, entirely naked, with the exception of a cloth around the loins, was then raised by the cord and pulley, and in this position was coolly admonished by the cruel inquisitors to reveal all he knew. If his replies were unsatisfactory, sometimes stripes would be inflicted upon his, or her naked body, while in this dreadfully painful situation—the arms bent behind and upwards, and the weight of the body, with the heavy irons attached, wrenching the very bones from their sockets. If the confessions were still unsatisfactory, the rope was suddenly loosened and the victim let fall to within a foot or two of the ground; thus most fearfully dislocating the arms and shoulders, and causing the most indescribable agony. This dreadful process was sometimes repeated again and again, till (oh horrible!) the poor mangled victim, with his dislocated bones, dangling on the ropes, as it were by his loose flesh, fainting from excessive pain, was hurried to his miserable dungeon, and

thrown upon the cold damp ground, where the surgeon was permitted to attend him, to set his dislocated bones and patch up his poor tortured frame, only to prepare him for a renewal of these horrors, unless in the interval he should choose to avoid them either by renouncing his faith, or by accusing himself of what he might be entirely innocent.

(2.) ROASTING THE SOLES OF THE FEET.—In this torture the prisoner, whether male or female, stripped as before, was placed in the stocks; the soles of the feet were well greased with lard, and a blazing fire of coals in a chafing dish placed close to them, by the heat of which the sales of the sufferer's feet became perfectly roasted. When the violence of the anguish forced the poor tortured victim to shriek with agony, an attendant was commanded to interpose a board between the victim's feet and the fire, and he was commanded to confess or to recant; but if he refused to obey the command of the inquisitor, the board was again removed and the cruel torture repeated till the soles of the sufferer's feet were actually burnt away to the bone, and the poor victim, if he ever escaped from these horrid dungeons of torture and misery, was perhaps made a cripple for life. The two forms of torture above described are represented in the adjoining illustration.

(3.) THE TORTURE OF TIGHTENED ROPES AND SUFFOCATION BY WATER was performed in the following manner. The victim, frequently a female, was tied to a wooden horse, or hollow bench, so tightly by cords that they sometimes cut through the flesh of the arms, thighs and legs to the very bone. In this situation, she was obliged to swallow seven pints of water slowly dropped into her mouth on a piece of silk or linen, which was thus sometimes forced down her throat, and produced all the horrid sensations of drowning. Thus secured, vain are all her fearful struggles to escape from the cords that bind her—every motion only forces the cords further and further through the quivering and bleeding flesh.

Heretics who were supposed incapable of surviving the infliction of the horrid tortures above described, were subjected to other contrivances for inflicting pain, within less danger of life. Among these lesser tortures was one called the **TORTURE OF THE CANES**. A hard piece of cane was inserted between each of the fingers, which were then bound together with a cord, and subjected to the action of a screw. Another of these was **THE TORTURE OF THE DIE**, in which the prisoner was extended on the ground, and two pieces of iron, shaped like a die, but, concave on one side, were placed on the heel of his right foot, then bound on fast with a rope which was pulled tight with a screw. Both of these kinds of torture occasioned the sufferer the most intolerable pain, but with little or no danger of life.

19.—Not unfrequently death ensued from the severe tortures of the holy office. A young lady, who was incarcerated in the dungeon of the Inquisition at the same time with the celebrated Donna Jane Bohorques, will supply an instance of this kind. This victim of inquisitorial brutality endured the torture till all the members of her body were rent asunder by the infernal machinery of the holy office. An interval of some days succeeded, till she began, notwithstanding such inhumanity, to recover. She was then taken back to the infliction of similar barbarity. Small cords were twisted round her naked arms, legs and thighs, till they cut through the flesh to the bone; and blood, in copious torrents, streamed from the lacerated veins. Eight days after, she died of

her wounds, and was translated from the dungeons of the Inquisition to the glory of heaven. [Moreri, 6, 7. Limborch, 323. Edgar, 230.]

Ah, who can conceive the tale of unutterable anguish that is included in a single instance of inquisitorial malignity and cruelty— such, perhaps, as that just related *A lady—a young lady*— perhaps the only daughter of doating parents, as dear to them, reader, as your daughter to you, or mine to me—brought up, perhaps, in the lap of luxury and refinement—living amid the smiles and caresses of doating friends, and dreaming of no danger nigh. In an unguarded moment a sentence has escaped her, disrespectful to the idolatry of Rome. Perhaps she has dared to say, she trusts for salvation, not in Mary and the saints, but in CHRIST ALONE. That sentence has been heard by a spy of the Holy office. She retires to sleep at night; at the midnight hour the carriage of the Inquisition stops before the door, and the lovely, the tender, the delicate female, upon whom the wind has never before been suffered to blow roughly, is dragged away to the damp and gloomy cell of the horrible Inquisition.

Look at her, as she kneels prostrate in her gloomy dungeon, and implores succor from on high. See that tear of natural anguish that trickles down her cheeks, as she thinks of the agony of a doating father, of a tender mother, perhaps of a frantic betrothed one, who yet dare not give utterance to their anguish for fear of a similar fate. She is summoned before the tribunal of the men of blood. She is darkly told of suspicions, of informations, but she knows neither their author nor their subject. She is commanded to confess, without knowing her accusation, and is silent. The rough and hardened popish executioners are summoned, and her maiden modesty is outraged by her clothes being rudely torn from her person by cruel and bloody men. The command is given, the horrid torture is applied. The piercing cords are bound around her tender limbs, till they cut through the quivering flesh, and, fainting, she is borne back to her gloomy dungeon. No father's hand is there in that gloomy dungeon to wipe away those tears, no mother's hand to stanch and to bind up those bleeding wounds. She flies to the throne of grace for help (where else can she?) and she feels that Jesus is with her. In a few days, she is carried, all pale, enfeebled and emaciated, before her iron-hearted judges. She is again examined, and the horrible process of outrage and torture is repeated. She is carried back to her dungeon, to breathe her sighs to the cold stone walls, to linger alone, and suffering for a few days, and then her ransomed spirit quits the tortured body, and wings its way to Heaven. Her mourning friends know not of her death, for no news is suffered to transpire beyond those gloomy walls. But there is ONE who knows, ONE who sees, and in his book are recorded all the groans and sighs of that poor sufferer, to be brought forth in fearful reckoning against her murderers in another day.

When the mind has formed an accurate and vivid conception of a single case like this, then let it be remembered that it is but one of thousands and tens of thousands of equally barbarous instances of popish persecution, cruelty and torture; and that for ages, in lands that groaned under the iron rod of Popery, these horrors were of daily occurrence.

O merciful and compassionate God! what deeds of cruelty and blood have been perpetrated upon thy suffering children, in the name of HIM whose very heart is tenderness, and whose very name is LOVE.

20.—The next scene in this melancholy tragedy is *THE AUTO DA FE*. This horrid and tremendous spectacle is always represented on the Sabbath day. The term *auto da fe* (act of faith) is applied to the great burning of heretics, when large numbers of these tortured and lacerated beings are led forth from their gloomy cells, and marched in procession to the place of burning, dressed according to the fate that awaits them on that terrible day. The victims who walk in the procession wear the *san benito*, the *coroza*, the rope around the neck, and carry in their hand a yellow wax candle. The *san benito* is a penitential garment or tunic of yellow cloth reaching down to the knees, and on it is painted the picture of the person who wears it, burning in the flames, with figures of dragons and devils in the act of fanning the flames. This costume indicates that the wearer is to be burnt alive as an incorrigible heretic. If the person is only to do penance, then the *san benito* has on it a cross, and no paintings or flames. If an impenitent is converted just before being led out, then the *san benito* is painted with the flames downward; this is called "fuego repolto," and it indicates that the wearer is not to be burnt alive, but to have the favor of being strangled before the fire is applied to the pile. Formerly these garments were hung up in the churches as eternal monuments of disgrace to their wearers, and as the trophies of the Inquisition. The *coroza* is a pasteboard cap, three feet high, and ending in a point. On it are likewise painted crosses, flames, and devils. In Spanish America it was customary to add long twisted tails to the *corozas*. Some of the victims have gags in their mouths, of which a number is kept in reserve in case the victims, as they march along in public, should become outrageous, insult the tribunal, or attempt to reveal any secrets.

The prisoners who are to be roasted alive have a Jesuit on each side continually preaching to them to abjure their heresies, and if any one attempts to offer one word in defence of the doctrines for which he is going to suffer death, his mouth is instantly gagged. "This I saw done to a prisoner," says Dr. Geddes, in his account of the Inquisition in Portugal, "presently after he came out of the gates of the Inquisition, upon his having looked up to the sun, which he had not seen before in several years, and cried out in a rapture, 'How is it possible for people that behold that glorious body to worship any being but Him that created it.'"

21.—When the procession arrives at the place where a large scaffolding has been erected for their reception, prayers are offered up, strange to tell, at a throne of mercy, and a sermon is preached, consisting of impious praises of the Inquisition, and bitter invectives against all heretics; after which a priest ascends a desk, and recites the final sentence. This is done in the following words, wherein the reader will find nothing but a shocking mixture of blasphemy, ferociousness, and hypocrisy.

"We, the inquisitors of heretical pravity, having, with the concurrence of the most illustrious -----, lord archbishop of Lisbon, or of his deputy, -----, calling on the name of the Lord Jesus Christ, and of his glorious mother, the Virgin Mary, and sitting on our tribunal, and judging with the holy gospels lying before us, so that our judgment may be in the sight of God, and our eyes may behold what is just in all matters, &c. &c.

"We do therefore, by this our sentence put in writing, define, pronounce, declare, and sentence thee (the prisoner), of the city of Lisbon, to be a convicted, confessing, affirmative, and professed heretic; and to be delivered and left by us as such to the secular arm; and we, by this our

sentence, do cast thee out of the ecclesiastical court as a convicted, confessing, affirmative, and professed heretic; and we do leave and deliver thee to the secular arm, and to the power of the secular court, *but at the same time do most earnestly beseech that court so to moderate its sentence as not to touch thy blood, nor to put thy life in any sort of danger.*"

Well may Dr. Geddes inquire, in reference to this hypocritical mockery of God and man, "Is there in all history an instance of so gross and confident a mockery of God, and the world, as this of the inquisitors beseeching the civil magistrate not to put the heretics they have condemned and delivered to them, to death? For were they in earnest when they made this solemn petition to the secular magistrates, why do they bring their prisoners out of the Inquisition, and deliver them to those magistrates in coats painted over with flames? Why do they teach that heretics, above all other malefactors, ought to be punished with death? And why do they never resent the secular magistrates having so little regard to their earnest and joint petition as never to fail to burn all the heretics that are delivered to them by the Inquisition, within an hour or two after they have them in their hands? And why *in Rome, where the supreme civil, as well as ecclesiastical authority* are lodged in the same person, is this petition of the Inquisition, which is made there as well as in other places, never granted?" [Geddes' tracts on Popery. *View of the court of Inquisition in Portugal*, p. 446. Limborch. vol. ii., p. 289.]

22.—If the prisoner, on being asked, says that he will die in the Catholic faith, he has the privilege of being strangled first, and then burnt; but if in the Protestant or any other faith different from the Catholic, he must be roasted alive; and, at parting with him, his ghostly *comforters*, the Jesuits, tell him, "that they leave him to the devil, who is standing at his elbow to receive his soul and carry it to the flames of hell, as soon as the spirit leaves his body." When all is ready, fire is applied to the immense pile, and the suffering martyrs, who have been securely fastened to their stakes, are roasted alive; the living flesh of the lower extremities being often burnt and crisped by the action of the flames, driven hither and thither by the wind before the vital parts are touched; and while the poor sufferers are writhing in inconceivable agony, the joy of the vast multitude, inflamed by popish bigotry and cruelty, causes the air to resound with shouts of exultation and delight.

Says Dr. Geddes, in a description of one of these *auto da fes*, of which he was a horrified spectator: "The victims were chained to stakes, at the height of about four feet from the ground. A quantity of furze that lay round the bottom of the stakes was set on fire; by a current of wind it was in some cases prevented from reaching above the lowest extremities of the body. Some were thus kept in torture for an hour or two, and were actually roasted, not burnt to death. "This spectacle," says he, "is beheld by people of both sexes, and all ages, with such transports of joy and satisfaction, as are not on any other occasion to be met with. And that the reader may not think that this inhuman joy is the effect of a natural cruelty that is in this people's disposition, and not the spirit of their religion, he may rest assured, that all public malefactors, except heretics, have their violent death nowhere more tenderly lamented, than amongst the same people, and even when there is nothing in the manner of their death that appears inhuman or cruel." [Cited in Limborch, vol. ii., p. 301.]

It was not uncommon for the popish kings and queens of Spain to witness these wholesale burnings of heretics from a magnificent stage and canopy erected for the purpose, and it was represented by the Jesuit priests as an act highly meritorious in the king to supply a faggot for the pile upon which the heretics were to be consumed. Among other instances of this kind, king Charles II., in an *auto da fe*, supplied a faggot, the sticks of which were gilded, adorned by flowers, and tied up with ribbons, and was honored by being the first faggot placed upon the pile of burning. In 1559, king Philip, the popish husband of bloody queen Mary of England, was witnessing one of these cruel scenes, when a protestant nobleman named Don Carlos de Seso, while he was being conducted to the stake, called out to the King for mercy in these words: "And canst thou, oh king, witness the torments of thy subjects? Save us from this cruel death; we do not deserve it." "No," replied the iron-hearted bigoted monarch, "I would myself *carry wood to burn my own son*, were he such a wretch as thou." Thus is it that popish bigotry can stifle the strongest and tenderest instincts of our nature, turn human beings into monsters, and inspire joy and delight at witnessing the writhing agonies and hearing the piercing shrieks of even *tender and delicate women*, as their living bodies are being roasted amidst the fires of the *auto da fe*.

CHAPTER IV.

INHUMAN PERSECUTIONS OF THE WALDENSES

23.—We have already given an account of the popish crusade against the Waldenses of the south of France, and the horrible cruelties and massacres inflicted on them by the bloody Montfort and the Pope's legate, at the commencement of the thirteenth century. (Book v., chap. 7, 8.) Nothing more than a very brief sketch can now be added of the barbarities of a similar kind, which at various intervals were endured by this pious and interesting people during the five centuries which followed from the commencement of the crusade of pope Innocent.

In spite of all the efforts of the popes and their bigoted adherents to extirpate from the earth these pious people, they continued to increase in the thirteenth and fourteenth centuries in various countries of Europe, but especially in the valleys of Piedmont, where, shut in by the lofty and snow-capped mountains around them, they were in some degree sheltered from their popish persecutors.

About the year 1400, a violent outrage was committed upon the Waldenses who inhabited the valley of Pragela, in Piedmont, by the Catholic party resident in that neighborhood. The attack, which seems to have been of the most furious kind, was made toward the end of the month of December, when the mountains are covered with snow, and thereby rendered so difficult of access, that the peaceable inhabitants of the valleys were wholly unapprised that any such attempt was meditated; and the persecutors were in actual possession of their caves, ere the

former seem to have been apprised of any hostile designs against them. In this pitiable plight they had recourse to the only alternative which remained for saving their lives—they fled to one of the highest mountains of the Alps, with their wives and children, the unhappy mothers carrying the cradle in one hand, and in the other leading such of their offspring as were able to walk. Their inhuman invaders, whose feet were swift to shed blood, pursued them in their flight, until night came on, and slew great numbers of them, before they could reach the mountains. Those that escaped, were, however, reserved to experience a fate not more enviable. Overtaken by the shades of night, they wandered up and down the mountains, covered with snow, destitute of the means of shelter from the inclemencies of the weather, or of supporting themselves under it by any of the comforts which Providence has destined for that purpose: benumbed with cold, they fell an easy prey to the severity of the climate, and when the night had passed away, there were found in their cradles, or lying upon the *snow, fourscore of their infants, deprived of life*, many of the mothers also lying dead by their sides, and others just upon the point of expiring.

24.—Nearly a century later, in consequence of the ferocious bull of pope Innocent VIII., already cited (page 425), a most barbarous persecution was carried on against the Waldenses in the valleys of Loyse and Frassiniera. Albert de Capitaneis, archdeacon of Cremona, was appointed legate of the Pope to carry his bull into execution, and was no sooner vested with his commission, than calling to his aid the lieutenant of the province of Dauphiny, and a body of troops, they marched at once to the villages inhabited by the heretics. The inhabitants, apprised of their approach, fled into the caves at the tops of the mountains, carrying with them their children, and whatever valuables they had, as well as what was thought necessary for their support and nourishment. The lieutenant finding the inhabitants all fled, and that not an individual appeared with whom he could converse, at length discovered their retreats, and causing quantities of wood to be placed at their entrances, ordered it to be set on fire. The consequence was, that *four hundred children were suffocated in their cradles*, or in the arms of their dead mothers, while multitudes, to avoid dying by suffocation, or being burnt to death, cast themselves headlong from their caverns upon the rocks below, where they were dashed in pieces; or if any escaped death by the fall, they were immediately slaughtered by the brutal soldiery. "It is held as unquestionably true," says Perrin, "amongst the Waldenses dwelling in the adjacent valleys, that more than three thousand persons, men and women, belonging to the valley of Loyse, perished on this occasion. And, indeed, they were wholly exterminated, for that valley was afterwards peopled with new inhabitants, not one family of the Waldenses having subsequently resided in it; which proves beyond dispute, that all the inhabitants, and of both sexes, died at that time." [Perrin's *History of the Waldenses*, book ii., chap. 3.]

25.—In the year 1545, a large tract of country at the south of France, inhabited chiefly by the Waldenses, was overrun and most cruelly desolated by the popish barbarians, under the command of a violent bigot, named baron Oppede. A copious account of this persecution is given by a candid Romish contemporary historian, Thuanus, in the history of his own times. As a specimen of the cruelties perpetrated upon the heretics at this time, we can only extract the description of the taking of a single town, Cabrieres. "They had surrendered to the papists, upon a promise of having their lives spared; but when the garrison was admitted they were all seized, they who lay hid in the dungeon of the castle, or thought themselves secured by the sacredness of the church; and being dragged out from thence into a hollow meadow were put to death, without regard to age or the assurances given: the number of the slain, within and without the town,

amounted to eight hundred: the women, by the command of Oppede, were *thrust into a barn filled with straw, and fire being set to it, when they endeavored to leap out of the window, they were pushed back by poles and pikes, and were thus miserably suffocated and consumed in the flames.*"

26.—About the year 1560, during the suspension of the council of Treat, a most violent and bloody persecution was carried on against the Waldenses of Calabria at the south of Italy, by direction of that brutal tyrant, pope Pius IV. Two monks were sent from Rome, armed with power to reduce the Calabrian heretics to obedience to the Holy See. Upon their arrival, at once to bring matters to the test, they caused a bell to be immediately tolled for mass, commanding the people to attend. Instead of complying, however, the Waldenses forsook their houses, and as many as were able fled to the woods with their wives and children. Two companies were instantly ordered out to pursue them, who hunted them like wild beasts, crying, "*Amazzi! Amazzi!*" that is, "murder them! murder them!" and numbers were put to death.

Seventy of the heretics were seized and conducted in chains to Montalto. They were put to the torture by the orders of the inquisitor Pauza, to induce them not only to renounce their faith but also to accuse themselves and their brethren of having committed odious crimes in their religious assemblies. To wring a confession of this from him, Stefano was tortured until his bowels gushed out. Another prisoner, named Verminel, having, in the extremity of pain, promised to go to mass, the inquisitor flattered himself that, by increasing the violence of the torture, he could extort a confession of the charge which he was so anxious to fasten on the Protestants. The manner in which persons of the tender sex were treated by this brutal inquisitor, is too disgusting to be related here. Suffice it to say, that he put sixty females to the torture, the greater part of whom died in prison in consequence of their wounds remaining undressed. On his return to Naples, he delivered a great number of Protestants to the secular arm at St. Agata, where he inspired the inhabitants with the utmost terror; for if any individual came forward to intercede for the prisoners, he was immediately put to the torture as a favorer of heresy.*

Of the almost incredible barbarities of the papists at Montalto in the month of June, 1560, the best and most unexceptionable account is that furnished in the words of a letter of a Roman Catholic spectator of the horrid scene, writing to Ascanio Camecioli. This letter was published in Italy with other narrations of the bloody transactions. It commences as follows:—"Most illustrious sir—Having written you from time to time what has been done here in the affair of heresy, I have now to inform you of the dreadful *justice* which began to be executed on these Lutherans early this morning, being the 11th of June. And, to tell you the truth, I can compare it to nothing but the slaughter of so many sheep. They were all shut up in one house as in a sheepfold. The executioner went, and, bringing out one of them, covered his face with a napkin, or *benda*, as we call it, led him out to a field near the house, and, causing him to kneel down, cut his throat with a knife. Then, taking off the bloody napkin, he went and brought out another, whom he put to death after the same manner. In this way, the whole number, amounting to eighty-eight men, were butchered. I leave you to figure to yourself the lamentable spectacle, for I can scarcely refrain from tears while I write; nor was there any person who, after witnessing the execution of one, could stand to look on a second. The meekness and patience with which they went to martyrdom and death are incredible. Some of them at their death professed themselves of

the same faith with us, but the greater part died in their cursed obstinacy. All the old men met their death with cheerfulness, but the young exhibited symptoms of fear. I still shudder while I think of the executioner with the bloody knife in his teeth, the dripping napkin in his hand, and his aims besmeared with gore, going to the house and taking out one victim after another, just as the butcher does the sheep which he means to kill."

Lest the reader should be inclined to doubt the truth of such horrid atrocities, the following summary account of them, by a Neapchitan historian of that age, may be added. After giving some account of the Calabrian heretics, he says—"Some had their throats cut, others were sawn through the middle, and others thrown from the top of a high cliff: all were cruelly but deservedly put to death. It was strange to hear of their obstinacy; for while the father saw his son put to death, and the son his father, they not only exhibited no symptoms of grief, but said joyfully that they would be angels of God: so much had the devil, to whom they had given themselves up as a prey, deceived them." [Tommaso Costo, *Seconda Parte del Compendio dell' Istoria di Naploli*, p. 257. See that valuable work, which has recently been honored by a notice in the Pope's bull against the Christian Alliance, M'Crie's *Reformation in Italy*, chap. v. *The Reformation in Spain*, by the same writer, is equally valuable.]

27.—About the middle of the following century, the barbarity and wholesale slaughter of the poor oppressed Waldenses, in the valleys of Piedmont, by their popish persecutors, was such as to excite a general feeling of indignation and remonstrance in all the protestant states of Europe. The bigoted and cruel soldiery, attended by the still more bigoted monks, had been let loose upon the inoffensive inhabitants of the valleys. Thousands of families had been compelled to abandon their homes in the very depths of winter, and to wander over mountains covered with ice and snow, destitute and starving, to seek a refuge from their relentless persecutors; and multitudes of them perished on the way, overwhelmed by tempests of drifted snow. Children had been torn from their agonized parents to be brought up as Roman Catholics, and carried off where those parents, even if they should linger out a miserable existence themselves, might never more expect to behold these objects of their tenderness and affection. Many were hurled from precipitous rocks, and dashed to pieces by the fall. Sir Samuel Morland, who was appointed ambassador by Oliver Cromwell to bear the remonstrances of protestant England against these popish cruelties, published, on his return, a minute account of the sufferings of the Waldenses, in which he relates that in one instance "a mother was hurled down a mighty rock, with a little infant in her arms; and three days after was found dead, with the little child alive, but fast clasped between the arms of the dead mother, which were cold and stiff insomuch that those who found them had much ado to get the young child out." [Sir Samuel Morland's *history of the Valleys of Piedmont*, p. 363. Folio, London, 1658.]

The great poet Milton was, at this time, Latin secretary to Oliver Cromwell, and wrote the eloquent expostulations on the persecutions of the Waldenses, addressed to the duke of Savoy, with which Morland was entrusted, and the letters to the various protestant sovereigns of Europe on the same subject. [For a full translation of these able and interesting documents from the pen of Milton, see Jones' *History of the Church*, Cone's edition, vol. ii., pp. 326-366. This valuable work is very full on the subject of the Waldenses. It was originally written as a "History of the Waldenses," and afterward enlarged, and republished under the title of a "History of the

Church."] The immortal author of the *Paradise Lost* also invoked his poetic muse to excite sympathy for these "slaughtered saints," in the following sonnet, in which there is an allusion to the touching incident of the mother and her babe, just cited from Sir Samuel Morland.

ON THE LATE MASSACRE IN PIEDMONT.

Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Ev'n them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by *the bloody Piedmontese that roll'd*
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all th' Italian fields, where still doth sway
The tripled tyrant; that from these may grow
A hundred fold, who having learned thy way
Early may fly the Babylonian wo.

28.—The interposition of the powerful Protector of England was not to be resisted. The persecutions of the Waldenses were abated, and the protestant Christians of Piedmont enjoyed for a few years a season of comparative repose, till the persecutions arising from the revocation of the edict of Nantes in France, when the popish duke of Savoy, imitating king Louis of France, commenced another most cruel and bloody persecution of the Waldenses, hardly exceeded in severity by any of the preceding. To relate the particulars of it would be only to repeat the horrors of massacres, burning, outrage, and rapine, by which the feelings of the reader must already have been sufficiently harrowed. This cruel persecution was brought to a close through the friendly interposition of the Swiss Cantons, in September, 1686. Multitudes of the Waldenses had long been confined in loathsome prisons in Piedmont. The Swiss Cantons sent deputies to demand their release, and the privilege of quitting the dominions of their popish persecutor.

In the month of October, the duke of Savoy's proclamation was issued for their release and banishment. It was now the approach of winter, the ground was covered with snow and ice; the victims of cruelty were almost universally emaciated through poverty and disease, and very unfit for the projected journey. The proclamation was made at the castle of Mondovi, for example: and at five o'clock *the same evening* they were to begin a march of four or five leagues! Before the morning more than a hundred and fifty of them sunk under the burden of their maladies and fatigues, and died. The same thing happened to the prisoners at Fossan. A company of them halted one night at the foot of Mount Cenis; when they were about to march the next morning, they pointed the officer who conducted them to a terrible tempest upon the top of the mountain, beseeching him to allow them to stay till it had passed away. The inhuman papist, deaf to the voice of pity, insisted on their marching; the consequence of which was, that eighty-six of their number died, and were buried in that horrible tempest of snow. Some merchants that afterwards

crossed the mountains, saw the bodies of these miserable people extended on the snow, the mothers clasping their children in their arms. Such are the tender mercies of Rome.

CHAPTER V.

PERSECUTIONS IN FRANCE.—MASSACRE OF ST. BARTHOLOMEW, AND REVOCATION OF THE EDICT OF NANTES.

29.—We have already seen, in the massacres of the Waldenses of Beziers, Menerbe, Lavaur, and other places, that the emissaries of papal vengeance did not always wait for the slow process of inquisitorial examination and torture, to wreak their vengeance upon the detested heretics; and it would be easy to fill a volume with the horrid details of wholesale massacres of hundreds and thousands of heretics at the time, by which the faithful servants of the popes have merited and obtained from these self-styled successors of St. Peter, *plenary indulgences*, which should admit them, with their hands all reeking with blood, to the abodes of the blessed.

Omitting all mention of the horrid massacres of Orange and Vassy, in France [see Lorimer's *Protestant church of France*, and Smedley's *Reformed Religion in France*]; the butcheries of the bigoted duke of Alva, in the Netherlands, performed under the sanction of the husband of bloody Mary, Philip of Spain [for an account of the cruelties of the duke of Alva in the Netherlands, who testified that in six weeks he had caused 18,000 persons to be put to death for the crime of Protestantism, see Watson's *History of Philip II.*, book x.]; or the massacres in Ireland and other popish countries, we can describe but one which stands preeminent among these scenes of blood, viz, the massacre of St. Bartholomew, at Paris, on the 24th of August, 1572.

The massacre of St. Bartholomew was a plan laid by the infamous Catharine de Medici, queen dowager of France, in concert with her weak and bigoted son, Charles IX., for the extirpation of the French protestants, who were called by the name of Huguenots. Under the pretext of a marriage between Henry, the protestant king of Navarre, and Margaret, the sister of Charles, the Huguenots, with their most celebrated and favorite leader, admiral Coligny, had been attracted to Paris. Coligny had been affectionately warned by many of his friends against trusting himself at Paris, but such were the assurances of friendship on the part of king Charles, that he was thrown off his guard, and was drawn within the toils that popish malignity and craft had laid for him. On the 22d of August, an attempt was made to assassinate the Admiral by a shot fired at him in the street, by which he was wounded in the arm. This act was doubtless perpetrated at the instigation of the infamous queen mother, if not of her son, though that wicked woman pretended deep commiseration, and upon a visit to the Admiral remarked, that she "did not believe now the King could sleep safely in his palace." And yet both the mother and son, were at that very moment, and had for weeks past been deliberately concocting a plan for the slaughter not only of Coligny,

but of all his protestant friends, whom they had now caught in their toils at Paris; and in all this, no doubt, their popish bigotry taught them they were doing God service!

30.—At length the fatal hour had arrived. All things were ready. The tocsin, at midnight, tolled the signal of destruction. The troops were sent forth, by royal command, to perform their work of death. The assassins rushed into Coligny's hotel, killing several protestant Swiss soldiers as they passed. "Save yourselves, my friends," cried the generous-minded chief. "I have long been prepared for death." They obeyed his commands, and escaped through the tiling of the roof; and in a moment after, the daggers of the popish assassins were buried in the heart of the noble chief of the protestants, and his body ignominiously thrown from the window, to be exposed to the rude insults of the bigoted populace. Among those who escaped through the tiling was a protestant clergyman, M. Merlin, the chaplain of the Admiral. His escape was attended with a remarkable providential circumstance. He hid himself in a hayloft, where he was sustained for three days by an egg each day, which a hen laid, for his support.

After the death of Coligny, the slaughter soon extended itself to every quarter of the city, and when the glorious sun looked forth that morning, it was upon an awful spectacle. The dead and the dying mingled together in undistinguished heaps. The pavements besmeared with a path of gore, along which the bodies of the murdered protestants had been dragged to be cast into the waters of the Seine, already dyed with the blood of the slain. The executioners rushing through the streets, bespattered with blood and brains, brandishing their murderous weapons, and in merriment, mimicking the psalm-singing of the protestants! The frantic Huguenots, bewildered with fright, running hither and thither to seek a place of safety, but in vain. Some ran towards the house of Coligny, but only to fall by the hands of the same murderers; others, remembering the solemn promises of the King, and hoping that he was not privy to the massacre, ran toward the palace of the Louvre, but only to meet a more certain and speedy death; for, even Charles himself fired upon the fugitives from the window of the palace, shouting with the fiend-like fury of a devil or an inquisitor, "KILL THEM! KILL THEM!" The Louvre itself was a frightful scene of slaughter. The protestants who had remained there, in the train of the king of Navarre, were called out one by one, and put to death in cold blood, under the very eyes of the king. Even the protestant king of Navarre himself had been ushered into the presence of Charles through long lines of soldiers thirsting for his blood, and commanded with oaths to renounce the protestant faith, and was then, together with the prince of Conde, thrust into prison, and informed that unless they embraced the Roman Catholic faith in three days, they would be executed for treason. In the meanwhile the work of slaughter went forward, and during seven days, at the lowest computation, 5,000 protestants were murdered in the city of Paris alone. [That of Mezeray. Boussuet says 6000, and Davila 10,000 victims in Paris.]

31.—The whole city was one great butchery and flowed with human blood. The court was heaped with the slain, on which the King and Queen gazed, not with horror, but with delight. Her majesty unblushingly feasted her eyes on the spectacle of thousands of men, exposed naked, and lying wounded and frightful in the pale livery of death. The king went to see the body of admiral Coligny, which was dragged by the populace through the streets; and remarked, in unfeeling witticism, that the "*smell of a dead enemy was agreeable.*"

The tragedy was not confined to Paris, but extended, in general through the French nation. Special messengers were, on the preceding day, dispatched in all directions, ordering a general massacre of the Huguenots. The carnage, in consequence, was made through nearly all the provinces, and especially in Meaux, Troyes, Orleans, Nevers, Lyons, Thoulouse, Bordeaux, and Ronen. Twenty-five or thirty thousand, according to Mezeray, perished in different places. Many were thrown into the rivers, which, floating the corpses on the waves, carried horror and infection to all the country, which they watered with their streams. The populace, tutored by the priesthood, accounted themselves, in shedding heretical blood, "the agents of Divine justice," and engaged "in doing God service." The King, accompanied with the Queen and princes of the blood, and all the French court, went to the Parliament, and acknowledged that all these sanguinary transactions were done by his authority. "The Parliament publicly eulogized the King's wisdom," which had effected the effusion of so much heretical blood. His Majesty also went to mass, and returned solemn thanks to God for the glorious victory obtained over heresy. He ordered medals to be coined to perpetuate its memory. A medal accordingly was struck for the purpose with this inscription, PIETY EXCITED JUSTICE.

32.—The King sent a special messenger to the Pope to announce to him the joyful intelligence of the extirpation of the protestants, and to tell him that "the Seine flowed on more majestically after receiving the dead bodies of the heretics." Nothing could exceed the joy with which the news was received at Rome. The Pope and cardinals went in procession to the church of St. Louis to return solemn thanks to God (oh, horrible impiety!) for the extirpation of the heretics. *Te Deum* was sung, and the firing of cannon announced the welcome news to the neighborhood around. The Pope's legate in France felicitated his most Christian majesty in the Pontiff's name, "and praised the exploit, so long meditated and so happily executed, for the good of religion." The massacre, says Mezeray, "was extolled before the King as the triumph of the church."

The Pope was not satisfied with a temporary expression of his joy. He caused a more enduring memorial to be struck in the form of triumphant medals in commemoration and honor of the event. These medals represented on one side an angel carrying a sword in one hand, and a crucifix in the other, employed in the slaughter of a group of heretics, with the words HUGONOTORUM STRAGES (slaughter of the Huguenots), 1572; on the other side, the name and title of the reigning Pope. A new issue of this celebrated medal in honor of the Bartholomew massacre has recently been struck from the papal mint at Rome, and sold for the profit of the papal government.

Such was the joy of the cardinal of Lorraine (whom we have already seen closing the council of Trent with anathemas against heretics), upon receiving the news at Rome, that he presented the messenger with one thousand pieces of gold and unable to restrain the extravagance of his delight, exclaimed aloud that "he believed the King's heart must have been filled with a sudden inspiration from God when he gave orders for the slaughter of the heretics." Another Cardinal, Santorio, afterwards pope Clement VIII., in his autobiography, designates the massacre as "the celebrated day of St. Bartholomew, *most cheering to the Catholics*." [He speaks of the "giusto sdegno del rer Carlos IX. di gloriosa memoria, in quel celebre giorno di S. Bartolomeo lietissimo a' cattolici;" that is, "the just wrath of king Charles IX., of glorious memory, on the celebrated day of St. Bartholomew, most cheering to catholics." (Cited by Ranke in his *History of the*

Popes, book vi., p. 228.)] Thus is it by the joy of the Pope and cardinals at the massacre, by the medal struck in its commemoration and honor, and by their solemn thanksgivings for the happy events, without alluding to the proofs (by no means inconsiderable) of a previous correspondence between the Pope and the King, that this horrible slaughter is fixed as another dark and damning spot upon the blood-stained escutcheon of Rome.

33.—After the massacre of Bartholomew, the protestants of France continued to be the subjects of cruel and bitter persecution from the papists, and yet in the midst of all, the blood of the martyrs was the seed of the church, and the cause of God and of truth continued steadily to advance.

At length, in the year 1598, twenty-six years after the massacre, an edict granting the protestants liberty of worship, with certain restrictions, was passed, through the favor of king Henry IV. This was called the edict of Nantes, and though far from removing all disabilities on account of religion, was received by the protestants with joy and gratitude. It continued in force till 1685, though for the last few years of that period many of its provisions had been violated with impunity, and the protestants exposed to a series of cruel insults and annoyances from their popish neighbors.

In the year 1685, king Louis XIV. of France, a bigoted papist, at the persuasions of La Chaise, his Jesuit confessor, publicly revoked that protecting edict, and thus let loose the floodgates of popish cruelty upon the defenceless protestants. By the edict of revocation, all former edicts protecting the protestants were fully repealed; they were forbidden to assemble for religious worship; all their ministers were banished the kingdom within fifteen days under penalty of being sent to the galleys;* all their children born in future were ordered to be brought up in the Roman Catholic religion, and the parents required to send them to the popish churches under a penalty of five hundred livres; and what rendered the law yet more cruel, all other protestants, except the banished ministers, were forbidden to depart out of the kingdom, under penalty of the galleys for men, and of confiscation of money and goods for the women.

[* *Sent to the galleys.*—*This* was a punishment somewhat similar to sending felons to the hulks or convict ships, such as those at Woolwich, England; except that the rigor of the former was much greater. The galley-slave was chained to his oar, compelled to labor without intermission, in company with the vilest felons and blasphemers, and continually exposed to the lash of the cruel and (in the case of *heretics* especially) often vindictive taskmaster, upon his naked back. To this horrid and degrading punishment, some of the most distinguished and learned of the French protestant clergy were doomed during this persecution.]

34.—In the cruelties that followed the revocation of the edict of Nantes, the policy of Rome appeared to be changed. She had tried, in innumerable instances, the effect of persecution unto death, and the results of Bartholomew had shown that it was not effectual in eradicating the heresy. Now, her plan was by torture, annoyance, and inductions of various kinds suggested by a brutal ingenuity, "*to wear out the saints of the Most High.*"

One of the most common means was what was called dragoonading; that is quartering brutal dragoons upon the defenceless people, who had license to employ any means in their power to compel the poor persecuted protestants to embrace the popish faith. "There was no wickedness," says M. Quick in his *Synodicon*, "though ever so horrid, which they did not put in practice, that they might enforce them to change their religion. Amidst a thousand hideous cries and blasphemies, they hung up men and women by the hair or feet upon the roofs of the chambers, or hooks of chimneys, and smoked them with wisps of wet hay till they were no longer able to bear it; and when they had taken them down, if they would not sign an abjuration of their pretended heresies, they then trussed them up again immediately. Some they threw into great fires, kindled on purpose, and would not take them out till they were half roasted. They tied ropes under their arms, and plunged them again and again into deep wells, from whence they would not draw them till they had promised to change their religion. They bound them as criminals are when they are put to the rack, and in that posture, putting a funnel into their mouths, they poured wine down their throats till its fumes had deprived them of their reason, and they had in that condition made them consent to become Catholics. Some they stripped stark naked, and after they had offered them a thousand indignities, they stuck them with pins from head to foot; they cut them with penknives, tore them by the noses with red-hot pincers, and dragged them about the rooms till they promised to become Roman Catholics, or till the doleful cries of these poor tormented creatures, calling upon God for mercy, constrained them to let them go. They beat them with staves, and dragged them all bruised to the popish churches, where their enforced presence is reputed for an abjuration. They kept them waking seven or eight days together, relieving one another by turns, that they might not get a wink of sleep or rest. In case they began to nod, they threw buckets of water in their faces, or holding kettles over their heads, they beat on them with such a continual noise, that those poor wretches lost their senses. If they found any sick, who kept their beds, men or women, be it of fevers or other diseases, they were so cruel as to beat up an alarm with twelve drums about their beds for a whole week together, without intermission, till they had promised to change. In some places they tied fathers and husbands to the bedposts, and ravished their wives and daughters before their eyes. And in other places rapes were publicly and generally permitted for many hours together. From others they plucked off the nails of their hands and toes, which must needs have caused an intolerable pain."

35.—The galleys formed another mode of oppression. There, a vast body of protestants, some of them, such as Marolles and Le Febvre, of the highest station and talent, were confined—wretchedly fed on disgusting fare—and wrought in chains for many years. The prisoners often died under their sufferings. When they did not acquit themselves to the mind of their taskmasters, or disregarded any of their persecuting enactments, they were subjected to the lash. Fifty or sixty lashes were considered a punishment severe enough for the criminals of France—men who were notorious for every species of profligacy; but nothing less than one hundred to one hundred and fifty would suffice for the meek and holy saints of God. They were considered a thousand times worse than the worst criminals.

It is a striking feature of the persecutions of Popery that the more holy and Christ-like her victims, the more dreadfully severe have been the character of their sufferings; her war has not been against *wickedness*, but *heresy*, and she could readily tolerate the grossest immorality, so long as she had no reason to complain of the rejection of her creed.

This is consistent with her true character. Popery is ANTI-CHRIST, and it is natural to suppose that the nearer men come to the character of Christ, the fiercer will be her hatred, and the more bitter her persecution. Hence the quenchless enmity of Rome for such holy men as Wickliff and Huss and Jerome, Rogers and Latimer and Ridley, Le Febvre and Marolles and Mauru. We shall present an extract or two from the letters of the three last named victims of the revocation of the edict of Nantes, while suffering under the cruel inductions of the papal anti-Christ, to sustain this assertion.

36.—Says Le Febvre, when writing from a noisome dungeon, "Nothing can exceed the cruelty of the treatment I receive. The weaker I become, the more they endeavor to aggravate the miseries of the prison. For several weeks no one has been allowed to enter my dungeon; and if one spot could be found where the air was more infected than another, I was placed there. Yet the love of the truth prevails in my soul; for God, who knows my heart, and the purity of my motives, supports me by his grace. He fights against me, but he also fights for me. My weapons are tears and prayers. The place is very dark and damp. The air is noisome, and has a bad smell. Everything rots and becomes mouldy. The wells and cisterns are above me. I have never seen a fire here, except the flame of the candle. You will feel for me in this misery," said he to a dear relative, to whom he was describing his sad condition: "but think of the eternal weight of glory which will follow. Death is nothing. Christ has vanquished the foe for me: and when the fit time shall arrive, the Lord will give me strength to tear off the mask which that last enemy wears in great afflictions. . . . Far be it from me to murmur. I pray without ceasing, that he would show pity, not only to those who suffer, but also to those who are the cause of our sufferings. He who commanded us to love our enemies, produces in our hearts the love he has commanded. The world has long regarded us as tottering walls, but they do not see the Almighty hand by which we are upheld."

37.—Says *Marolles*, a minister of eminent piety, and extensive scientific attainments, in a letter to his wife, after being removed from a galley to a dungeon, "When I was taken out of the galley and brought hither, I found the change very agreeable at first. My ear's were no longer offended with the horrid and blasphemous sounds with which those places continually echo. I had liberty to sing the praises of God at all times, and could prostrate myself before him as often as I pleased. Besides, I was released from that uneasy chain, which was far more troublesome to me than the one of thirty pounds weight which you saw me wear." He then goes on to speak of a temptation into which he was permitted to fall — a distrust of God lest he should lose his reason, and a fear that he was advancing to a state of insanity — "At length many prayers, sighs, and tears, the God of my deliverance heard my petitions, commanded a perfect calm, and dissipated all those illusions which had, so troubled my soul. After the Lord has delivered me out of so sore a trial, never have any doubt, my dear wife, that he will deliver me out of all others. Do not, therefore, disquiet yourself any more about me. Hope always in the goodness of God, and your hope shall not be in vain. I ought not, in my opinion, to pass by unnoticed a considerable circumstance which tends to the glory of God. The duration of so great a temptation was, in my opinion, the proper time for the Old Serpent to endeavor to cast me into rebellion and infidelity; but God always kept him in so profound a silence, that he never once offered to infest me with any of his pernicious counsels; and I never felt the least inclination to revolt. Ever since those sorrowful days, God has continually filled my heart with joy. I possess my soul in patience. He makes the days of my affliction speedily pass away. I have no sooner begun them than I find

myself at the end. With the bread and water of affliction he affords me continually most delicious repasts." This was his last letter. He resigned his spirit into the hands of his heavenly Father on the 17th June, 1692.

38.—The next example of suffering piety, from whom I shall quote, was of one who wrote from amidst the slavery and suffering and horrors of the galleys. Says *Pierre Mauru*, after referring to the cruel stripes he was forced to bear, from twenty to forty at a time, and these repeated frequently for several days in succession. "But I must tell you, that though these stripes are painful, the joy of suffering for Christ gives ease to every wound; and when, after we have suffered for him, the consolations of Christ abound in us by the Holy Spirit, the Comforter: they are a heavenly balm, which heals all our sorrows, and even imparts such perfect health to our souls, that we can despise every other thing. In short, when we belong to God, nothing can pluck us out of his hand. If my body was tortured during the day, my soul rejoiced exceedingly in God my Saviour, both day and night. At this period especially, my soul was fed with hidden manna, and I tasted of that joy which the world knows not of; and daily, with the holy apostles, my heart leaped with joy that I was counted worthy to suffer for my Saviour's sake, who poured such consolations into my soul that I was filled with holy transport, and, as it were, carried out of myself. But this season of quiet was of short duration; for soon afterwards the galley was furnished with oars to exercise the newcomers; and then these inexorable haters of our blessed religion took the opportunity to beat me as often as they pleased, telling me it was in my power to avoid these torments. But when they held this language, my Saviour revealed to my soul the agonies he suffered to purchase my salvation, and that it became me thus to suffer with him. After this, we were ordered to sea, when the excessive toil of rowing, and the blows I received, often brought me to time brink of the grave. Whenever the chaplain saw me sinking with fatigue, he beset me with temptations; but my soul was bound for the heavenly shore, and he gained nothing from my answers. In every voyage there were many persons whose greatest amusement was to see me incessantly beaten, but particularly the captain's steward, who called it *painting Calvin's back*, and insultingly asked if Calvin gave me strength to work after being so finely bruised; and when he wished the beating to be repeated, he would ask if *Calvin* was not to have his portion again. When he saw me sinking from day to day under cruelties and fatigue, his happiness was complete. The officers, who were anxious to please him, had recourse to this inhuman sport for his entertainment, during which he was constantly convulsed with laughter. When he saw me raise my eyes to heaven, he said, 'God does not hear Calvinists when they pray. They must endure their tortures till they die, or change their religion. . . . In short, my very dear brother, there was not a single day, when we were at sea, and toiling at the oar, but I was brought into a dying state. The poor wretched creatures who were near me did everything in their power to help me, and to make me take a little nourishment. But in the depth of distress, which nature could hardly endure, my God left me not without support. In a short time all will be over, and I shall forget all my sorrows in the joy of being ever with the Lord. Indeed, whenever I was left in peace a little while, and was able to meditate on the words of eternal life, I was perfectly happy; and when I looked at my wounded body, I said, here are the glorious marks which St. Paul rejoiced to bear in his body. After every voyage I fell sick; and then, being free from hard labor and the fear of blows, I could meditate in quiet, and render thanks to God for sustaining me by his goodness, and strengthening me by his good Spirit."

HERE IS THE FAITH AND THE PATIENCE or THE SAINTS. Is it possible to conceive of suffering borne in a holier cause or in a more Christ-like spirit?

39.—It would be an endless task to recount all the inventions of popish ingenuity to harass and to wear out these saints of the Most High. One which could not have been conceived anywhere else but in the bottomless pit and in the heart of a fiend, deserves to be mentioned. On January 23d, 1685, a woman had her sucking child snatched from her breasts, and put into the next room, which was only parted by a few boards from her's. These devils incarnate would not let the poor mother come to her child, unless she would renounce her religion and become a Roman Catholic. Her child cries and she cries; her bowels yearn upon the poor miserable infant; but the fear of God, and of losing her soul, keep her from apostasy. However she suffers a double martyrdom, one in her own person, the other in that of her sweet babe, who *dies in her hearing* with crying and famine before its poor mother. The heart sickens at the contemplation of such enormities. Human language cannot describe the sufferings of these oppressed victims of popish cruelty. It is only the Spirit of God who can mark the terrible lineaments, and he does so when he speaks of "wearing out the saints of the Most High," and of anti-Christ being "drunk with the blood of the saints," and of their blood crying from under the altar, "O Lord, holy and true, how long dost thou not judge and avenge our blood upon them that dwell on the earth?" and when he speaks of similar worthies as persons "who were stoned, were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented (of whom the world was not worthy): they wandered in deserts and in mountains, and in dens and caves of the earth."

40.—Let the reader carefully consider the above affecting and authentic instances of suffering for Christ's sake, and then let him read the following language of Pope Innocent XI., in praise of the popish bigot, by whose orders they were inflicted. This Pontiff wrote a splendid letter to king Louis, expressly thanking him in the warmest and most glowing terms for the service he had rendered the church in his persecuting edict against the heretics of France. The Pope requests him to consider this letter a special testimony to his merits, and concludes it in the following words: "The Catholic Church shall most assuredly record in her sacred annals a mark *of such devotion toward her*, AND CELEBRATE YOUR NAME WITH NEVER-DYING PRAISES; but, above all, you may most assuredly promise to yourself AN AMPLE RETRIBUTION *from the divine goodness for this most excellent undertaking*, and may rest assured that we shall never cease to pour forth our most earnest prayers to that Divine goodness for this intent and purpose." [Lorimer's *Protestant Church of France*, chap. iv.]

Thus evident is it not only that the acknowledged head of the apostate church of Rome approved of the horrid barbarities inflicted upon the French protestants, but that he regarded their perpetrator as conferring a special favor upon that church, thus entitling himself to her lasting gratitude and her warmest thanks.